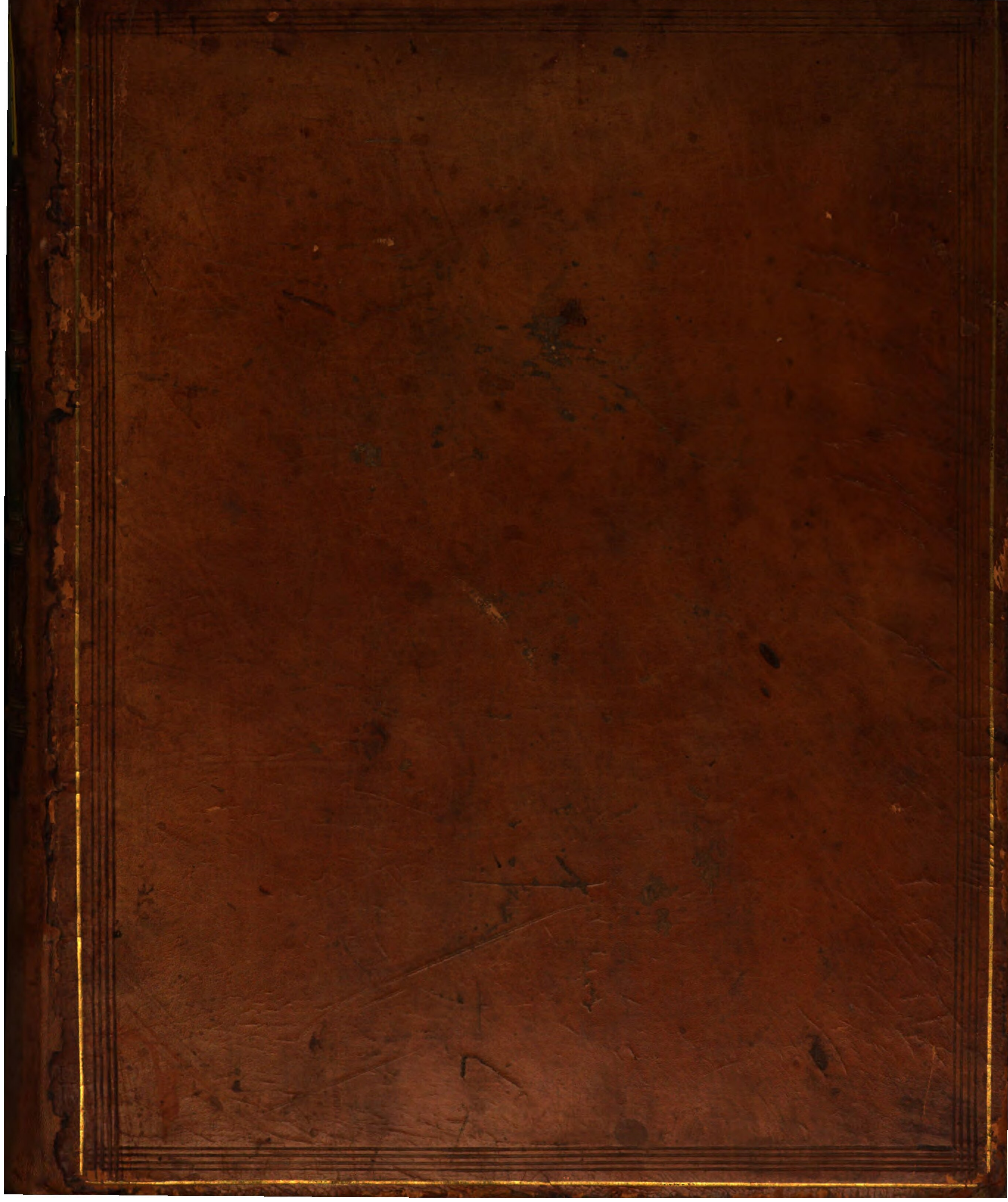
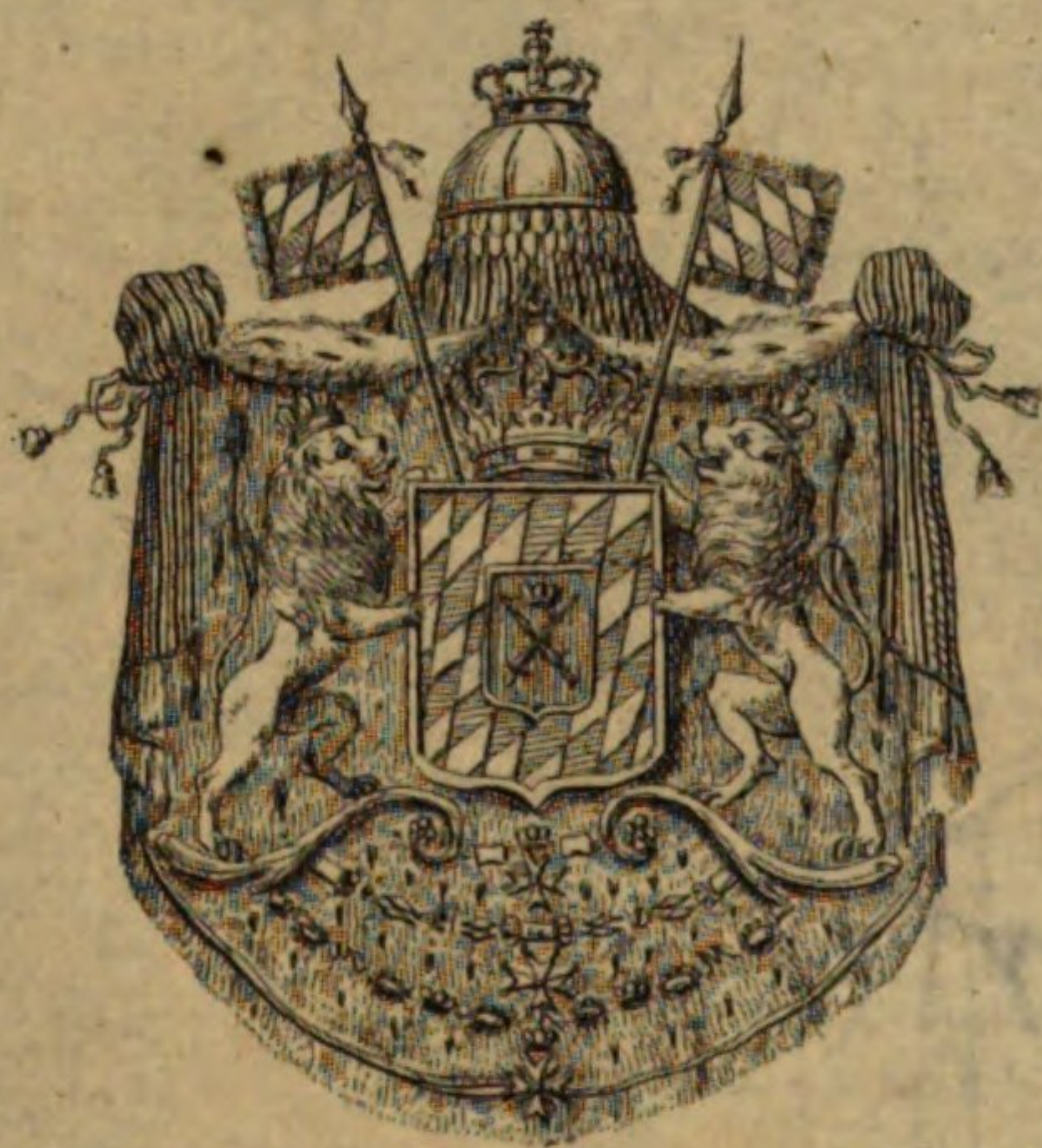




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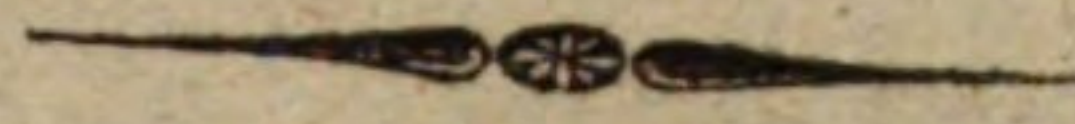
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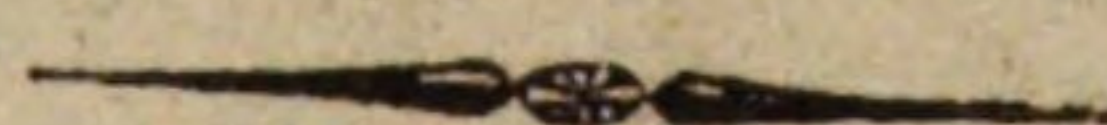
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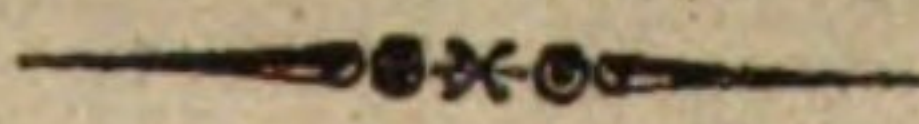
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PART II.



By J. HORNE TOOKE.

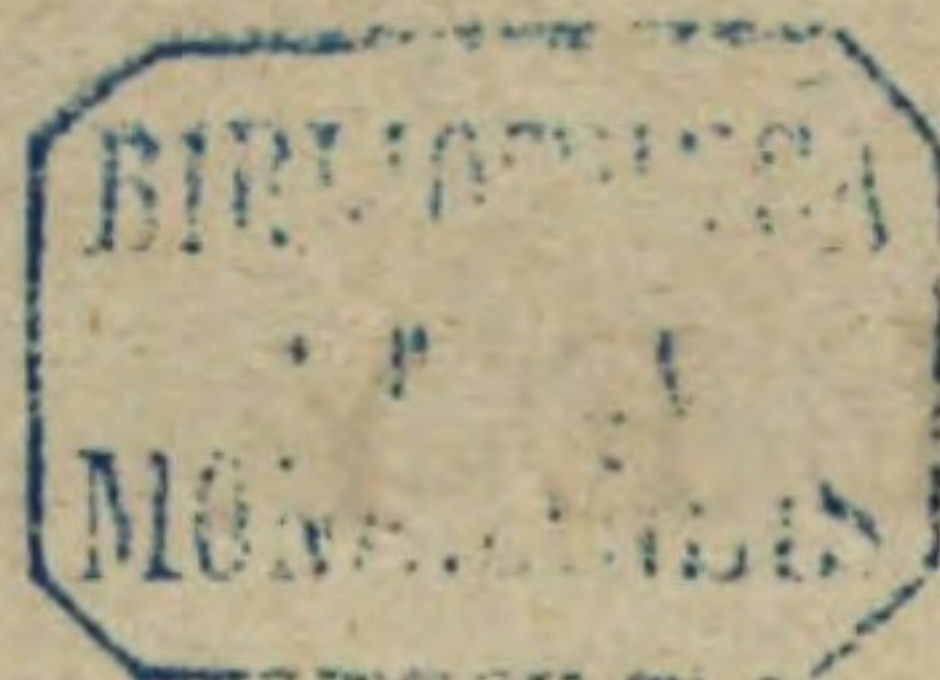
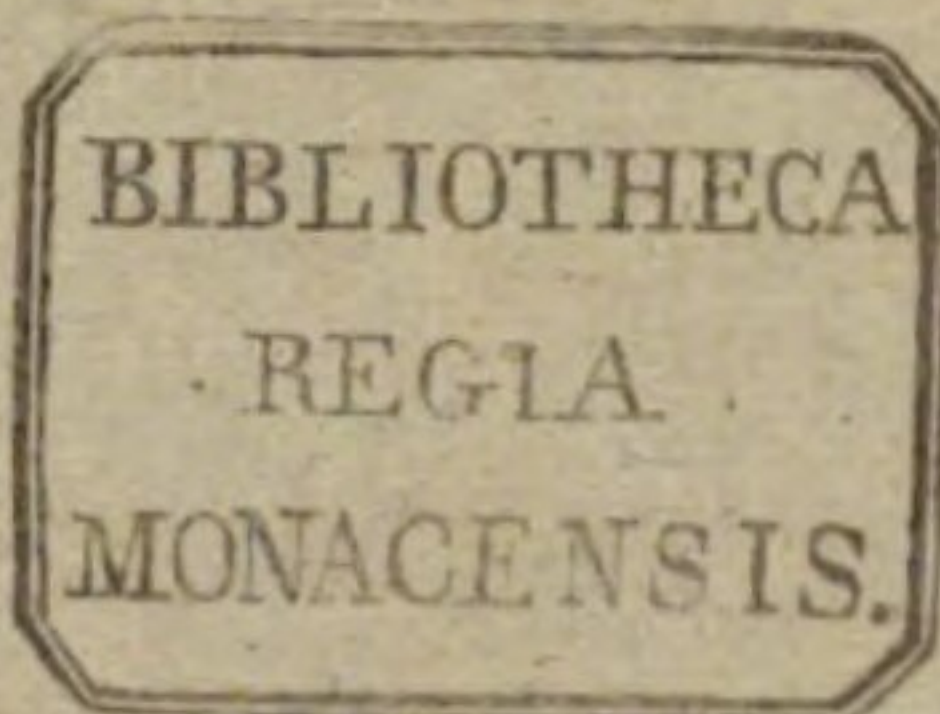


LONDON:

PRINTED FOR THE AUTHOR,

AT J. JOHNSON'S, NO. 72, ST. PAUL'S CHURCH YARD.

M DCCC V.





TO MESSIEURS

JAMES HAYGARTH.
THOMAS HARRISON.
EDWARD HALE.
THOMAS DRAINE.
MATTHEW WHITING.
NORRISON COVERDALE.

ROBERT MAIRIS.
WILLIAM COOKE.
CHARLES PRATT.
MATTHIAS DUPONT.
WILLIAM HARWOOD.
HENRY BULLOCK.

To you, Gentlemen, my Jury, I present this small portion of the fruits of your integrity; which decided in my favour the Bill of Chancery filed against my life * :

And to my learned Counsel,

THE HON. THOMAS ERSKINE.
VICARY GIBBS, Esq.

And their Assistants,

HENRY DAMPIER, Esq.
FELIX VAUGHAN, Esq.
JOHN GURNEY, Esq.

* The fears of my printer (which I cannot call unfounded, in the present degraded state of the press) do not permit me to expose (as ought to be done) the circumstances producing, preceding, accompanying, and following my strange trial of six days for High Treason: or to make any remarks on the important changes which have taken place in our criminal legal proceedings; and the consequent future of the lives of innocent English subjects.

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OF THE

SECOND PART.

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“ DE

CONTENTS

“ DE moy voyant n'estre faict aulcun prix digne d'œuvre, et confide-
“ rant par tout ce tres-noble royaulme ung chascun aujourd'huy foy in-
“ stamment exercer et travailler, part à la fortification de sa patrie, et
“ la deffendre: part au repoulement des ennemis, et les offendre—*le*
“ *tout en police tant belle, en ordonnance si mirifique, et à prouffit tant*
“ *evident pour l'advenir.* Par doncques n'estre adscript et en ranc mis
“ des nostres en partie offensive, qui m'ont estimé trop imbecille et im-
“ potent: de l'autre qui est deffensive n'estre employé aulcunement;
“ ay imputé à honte plus que mediocre, estre veu spectateur ocieux de
“ tant vaillans, diserts et chevalereux personaiges qui en veue et spectacle
“ de toute Europe jouent ceste insigne Fable et Tragicque-comedie, ne
“ m'esvertuer de moy-mesme, et non y consommer ce rien mon tout,
“ qui me restoit.”

RABELAIS. Prol. to 3d Book. Edit. Du Chat. 1741.

ERRATA.

Page	8,	Note, Line 10,	for <i>alterum</i> , read <i>alteram</i> .
—	20,	Note, last Line,	for <i>erunt</i> , read <i>erant</i> .
—	25,	Line 5,	for $\pi\rho\omicron\nu\omicron\sigma\omicron$ read $\pi\rho\omicron\nu\omicron\iota\alpha$.
—	31,	— 12,	for <i>Ballere</i> , read <i>Ballare</i> .
—	35,	— 2,	for <i>Commitee</i> , read <i>Committee</i> .
—	59,	— 7,	for : insert ?
—	76,	— 18,	for $\Gamma\acute{\upsilon}\rho\alpha\eta$, read $\Gamma\acute{\upsilon}\rho\alpha\eta$.
—	76,	— 23,	for Γ and ζ , read Γ and ζ .
—	87, Note,	— 10,	for <i>contracionem</i> , read <i>contractionem</i> .
—	193,	— 11,	for <i>celeritur</i> , read <i>celeriter</i> .
—	195,	last letter in Line 22,	for J, read I.
—	220,	Line 4,	for <i>Stoch</i> , read <i>Stock</i> .
—	288,	— 1,	for <i>Sinner</i> , read <i>Skinner</i> .
—	331,	— 12,	for <i>to</i> , read <i>the</i> .
—	353,	— 7,	for $\mathfrak{D}hac$, read $\mathfrak{D}ac$.
—	398,	— 1,	for <i>meaning of words</i> , read <i>meaning of the words</i> .
—	452, Note,	— 2,	for <i>eight</i> , read <i>seven</i> .
—	475,	— 13,	for $\omicron\upsilon$, read $\omicron\upsilon$.
—	496,	last Line,	for <i>have</i> , read <i>has</i> .

The *Blanks* in many of the pages I must here place amongst the *Errors* of the printer : for the words which should supply those *Blanks*, were as fair, as true, as honest and as legal, as any other part of the book ; and by them I should be very willing to stand or fall. He has printed for me thirty years, and never before hesitated at any word which I employed.

ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ:

OR, THE

DIVERSIONS OF PURLEY.

PART II.

CHAP. I.

RIGHTS OF MAN.

F.

—BUT your Dialogue, and your Politics, and your
bitter Notes—

H.

Cantantes, my dear Burdett, minus via lædit.

F.

Cantantes, if you please; but bawling out the *Rights of Man*,
they say, is not fingering.

B

H. To

RIGHTS OF MAN.

H.

To the ears of man, what music sweeter than the Rights of man?

F.

Yes. Such music as the whistling of the wind before a tempest. You very well know what these gentlemen think of it. You cannot have forgotten

"Sir, Whenever I hear of the word RIGHTS, I have learned
"to consider it as preparatory to some desolating doctrine.
"It seems to me, to be productive of some wide spreading
"ruin, of some wasting desolation."

And do you not remember the enthusiasm with which these sentiments were applauded by the House, and the splendid rewards which immediately followed this declaration? For no other earthly merit in the speaker that Œdipus himself could have discovered.

H.

It is never to be forgotten. Pity their ignorance.

F.

Punish their wickedness.

H.

We shall never, I believe, differ much in our actions, wishes
or opinions. I too say with you—Punish the wickedness of
those

those mercenaries who utter such atrocities: and do you, with me, pity the ignorance and folly of those *regular* governments who reward them: and who do not see that a claim of RIGHTS by their people, so far from treason or sedition, is the strongest avowal they can make of their subjection: and that nothing can more evidently shew the natural disposition of mankind to rational obedience, than their invariable use of this word RIGHT, and their perpetual application of it to all which they desire, and to every thing which they deem excellent.

F.

I see the wickedness more plainly than the folly; the consequence staring one in the face: for, certainly, if men can claim no RIGHTS, they cannot *justly* complain of any WRONGS.

H.

Most assuredly. But your last is almost an identical proposition; and you are not accustomed to make such. What do you mean by the words RIGHT and WRONG?

F.

What do I mean by those words? What every other person means by them.

H.

And what is that?

F.

Nay, you know that as well as I do.

RIGHTS OF MAN.

H.

Yes. But not better: and therefore not at all.

F.

Must we always be seeking after the meaning of words?

H.

Of important words we must, if we wish to avoid important error. The meaning of these words especially is of the greatest consequence to mankind; and seems to have been strangely neglected by those who have made the most use of them.

F.

The meaning of the word **RIGHT**?—Why—It is used so variously, as substantive, adjective, and adverb; and has such apparently different significations; (I think they reckon between thirty and forty) that I should hardly imagine any one single explanation of the term would be applicable to all its uses.

We say—A man's **RIGHT**.

A **RIGHT** conduct.

A **RIGHT** reckoning.

A **RIGHT** line.

The **RIGHT** road.

To do **RIGHT**.

To be in the **RIGHT**.

To have the **RIGHT** on one's side.

The **RIGHT** hand.

RIGHT

RIGHT itself is an *abstract idea*: and, not referring to any sensible objects, the terms which are the representatives of *abstract ideas* are sometimes very difficult to define or explain.

H.

Oh! Then you are for returning again to your convenient *abstract ideas*; and so getting rid of the question.

F.

No. I think it worth consideration. Let us see how Johnson handles it. He did not indeed acknowledge any **RIGHTS** of the people; but he was very clear concerning Ghosts and Witches, all the mysteries of divinity, and the sacred, indefeasible, inherent, hereditary **RIGHTS** of Monarchy. Let us see how he explains the term.

RIGHT——

RIGHT——

RIGHT——

No. He gives no explanation *:—Except of **RIGHT** hand.

* Johnson is as bold and profuse in assertion, as he is shy and sparing in explanation. He says that **RIGHT** means—"True." Again, that it means—"passing true judgment," and—"passing a judgment according to the truth of things." Again, that it means—"Happy." And again, that it means—"Perpendicular." And again, that it means—"In a great degree."

All false, absurd, and impossible.

H.

How does he explain that?

F.

He says, RIGHT hand means—" *Not the Left.*"

H.

You must look then for LEFT hand. What says he there?

F.

He says—LEFT—" *sinistrous, Not right.*"

H.

Aye. So he tells us again that RIGHT is—" *Not wrong,*"
and WRONG is—" *Not right *.*"

But seek no farther for intelligence in that quarter; where nothing but fraud, and cant, and folly is to be found—misleading, mischievous folly; because it has a sham appearance of labour, learning, and piety.

* Our lawyers give us equal satisfaction. Say they—" *DROIT est, ou
" lun ad chose que fuit tolle d'auter per Tort; le challenge ou le claim
" de luy que doit aver ceo, est terme DROIT.*"

" RIGHT is, where one hath a thing that was taken from another
" *wrongfully*; the challenge or claim of him that ought to have it, is
called RIGHT."

Termes de la Ley.

RIGHT

RIGHT is no other than RECT-um (*Regitum*), the past participle of the Latin verb *Regere* *. Whence in Italian you have RITTO; and from *Dirigere*, DIRITTO, DRITTO: whence the French have their antient DROICT, and their modern DROIT. The Italian DRITTO and the French DROIT being no other than the past participle *Direct-um*.

In the same manner our English word JUST is the past participle of the verb *jubere* †.

DECREE,

* It cannot be repeated too often, that, in Latin, g should always be pronounced as the Greek Γ; and c as the Greek Κ. If *Regere* had been pronounced in our manner, i. e. *Redjere*; its past participle would have been *Redjitum*, *Retchtum*, not *Rectum*. And if *Facere*, instead of *Fakere*, had been pronounced *Fassere*; its past participle would have been *Fassitum*, *Fasum*; not *Fakitum*, *Faktum*.

† This important word RECTUM is unnoticed by Vossius. And of the etymology of JUSTUM he himself hazards no opinion. What he collects from others concerning *Rego* and *Jus*, will serve to let the reader know what sort of etymology he may expect from them on other occasions.

“ REGO, et *Rex* (quod ex *Regis* contractum) quibusdam placet esse
 “ a ρεζω, id est, *facio*. Isidorus *Regem* ait dici a *recté agendo*. Sed hæc
 “ Stoica est allusio. Nam planum est esse a *Rego*. Hoc Caninius et
 “ Nunnesius non absurdè pro *Rago* dici putant: esseque id ab αρχω, κατα
 “ μεταθεσιν. Sed imprimis assentio doctissimo Francisco Junio, qui suspi-
 “ catur REGO, omniaque ejus conjugata, venire a nomine RAC, quod
 “ Babyloniiis *Regem* notabat. &c.

“ Jus forense a *juvando* aut *jubendo* dici putant. Alii *jus* quidem
 “ *culinarium* a *juvando* deducunt; *forense* autem a *jubendo*. Recen-
 “ tiores quidam mirificas originationes commenti sunt. Sanè Franciscus
 “ Conanus *jus civile* dici ait a *juxta*; quia *juxta legem* fit, et ei ad
 “ æquetur

DECREE, EDICT, STATUTE, INSTITUTE, MANDATE, PRECEPT, are all past participles.

F.

What then is LAW?

H.

In our antient books it was written *Laugh, Lagh, Lage, and Ley*; as *Inlaugh, Utlage, Hundred-Lagh, &c.*

It is merely the past tense and past participle *Laȝ* or *Læȝ*, of the Gothic and Anglosaxon verb *LAȜGAN*, *Lecȝan*, ponere: and it means (something or any thing, *Chose, Cosa, Aliquid*) *Laid down*—as a rule of conduct.

Thus, When a man demands his RIGHT; he asks only that which it is *Ordered* he shall have.

“ æquetur et accommodetur, veluti suæ regulæ: quod etiam etymon
 “ adfert Jod. de Salas. At Galeotus Martius et Franciscus Sanctius
 “ tradunt, *JUS* primâ suâ significatione signare *olera* aut *pultem*: sed
 “ quia in conviviiis pares unicuique partes dabantur, ideo metaphoricè
 “ *JUS* vocatum, quod *suum unicuique tribuit*. Scipio Gentilis scribit—
 “ cùm prisca in agris viverent, sæpeque infirmiores opprimerentur a
 “ potentioribus, eos qui afficerentur, ad misericordiam excitandam
 “ solitos exclamare. Vult igitur ab *ius*, *JOUS* (ut veteres loquebantur)
 “ dictum esse; quia *infirmiores nil nisi JUS cupiant atque expostulent*.
 “ Alterum quoque *ετυμολογια* idem adfert; ut a *Jove* sit *JUS*; quem-
 “ admodum Græcis *δικη* (ut aiunt) quasi *Διὸς κερη*, *Jovis filia*. Sanè
 “ verisimilior hæc etymologia, quam prior; quam et ii sequuntur, qui
 “ *ius* dici volunt quasi *Jovis Os*; quia nempe id demum *justum* fit, quod
 “ Deus fit profatus.”

A RIGHT

A RIGHT conduct is, that which is *Ordered*.

A RIGHT reckoning is, that which is *Ordered*.

A RIGHT line is, that which is *Ordered* or *directed*—(not a random extension, but) the shortest between two points.

The RIGHT road is, that *Ordered* or *directed* to be pursued (for the object you have in view.)

To do RIGHT is, to do that which is *Ordered* to be done.

To be in the RIGHT is, to be in such situation or circumstances as are *Ordered*.

To have RIGHT or LAW on one's side is, to have in one's favour that which is *Ordered* or *Laid down*.

A RIGHT and JUST action is, such a one as is *Ordered* and *commanded*.

A JUST man is, such as he is *commanded* to be—qui *Leges Juraque servat* *—who observes and obeys the things *Laid down* and *commanded*.

The

* It will be found hereafter that the Latin *Lex* (i. e. *Legs*) is no other than our ancestors past participle *Læg*. But this intimation (though in its proper place here) comes before the reader can be ripe for it.

In the mean time he may, if he pleases, trifle with Vossius, concerning *Lex*:

The RIGHT hand is, that which Custom and those who have brought us up have *Ordered* or *directed* us to use in preference, when one hand only is employed : and the LEFT hand is, that which is *Leaved*, *Leav'd*, *Left* ; or, which we are taught to *Leave* out of use on such an occasion. So that LEFT, you see, is also a past participle.

F.

But if the laws or education or custom of any country should *order* or *direct* its inhabitants to use the LEFT hand in preference ; how would your explanation of RIGHT hand apply to them ? And I remember to have read in a voyage of De Gama's to Kalekut, (the first made by the Portuguese round Africa) that the people of Melinda, a polished and flourishing people, are all *Left-handed*.

H.

With reference to the European custom, the author describes them truly. But the people of Melinda are as *Right-handed* as the Portuguese : for they use that hand in preference which

“ LEX, ut Cic. 1 de Leg. et Varro, v de L. L. testantur, ita dicta ;
 “ quia *Legi* soleat, quo omnibus innotescat. Sunt quibus a *Legendo*.
 “ quidem dici placeat ; sed quatenus *Legere* est *Eligere*. Augustinus,
 “ five alius, in quæst. Novi Testam. “ LEX ab Electione dicta est, ut
 “ e multis quod *eligas* sumas.” Aliqui etiam sic dici volunt, non quia
 “ populo *Legeretur*, cum ferretur :—quod verum etymon putamus :—
 “ sed quia scriberetur, *Legendaque* proponeretur. At minimè audiendus
 “ Thomas, quæst. xc. art. 1. ubi LEGEM dici ait a *Ligando*. Quod
 “ etymon plerique etiam Scholasticorum adferunt.”

is

is *Ordered* by their custom, and *Leave* out of employ the other; which is therefore their **LEFT** hand.

F.

Surely the word **RIGHT** is sometimes used in some other sense. And see, in this Newspaper before us*, M. Portalis, contending for the *concordat*, says—"The multitude are much more impressed with what they are *commanded* to obey, than what is proved to them to be **RIGHT** and **JUST**." This will be compleat nonsense, if **RIGHT** and **JUST** mean *Ordered* and *commanded*.

H.

I will not undertake to make sense of the arguments of M. Portalis. The whole of his speech is a piece of wretched mummery employed to bring back again to France the more wretched mummery of Pope and Popery. Writers on such subjects are not very anxious about the meaning of their words. Ambiguity and equivocation are their strong Holds. Explanation would undo them.

F.

Well, but Mr. Locke uses the word in a manner hardly to be reconciled with your account of it. He says—"God has a **RIGHT** to do it, we are his creatures."

H.

It appears to me highly improper to say, that God has a **RIGHT**: as it is also to say, that God is **JUST**. For nothing is

* Morning Chronicle. Monday, April 12, 1802.

Ordered, directed or commanded concerning God. The expressions are inapplicable to the Deity; though they are common, and those who use them have the best intentions. They are applicable only to men; to whom alone language belongs, and of whose sensations only Words are the representatives; to men, who are by nature the subjects of *Orders and commands**, and whose chief merit is obedience.

F.

Every thing then that is *Ordered and commanded* is **RIGHT** and **JUST**!

H.

Surely. For that is only affirming that what is *Ordered and commanded*, is—*Ordered and commanded*.

F.

Now what becomes of your vaunted **RIGHTS** of man? According to you, the chief merit of men is obedience: and whatever is *Ordered and commanded* is **RIGHT** and **JUST**! This is pretty well for a Democrat! And these have always been your sentiments?

H.

Always. And these sentiments confirm my democracy.

* What Ariosto fabled of his horses, is true of mankind:

“ Si che in poche ore fur tutti montati,

“ Che *con sella e con freno erano nati.*”

Orl. Fur. Canto xxxviii. ft. 34.

F. These

F.

These sentiments do not appear to have made you very conspicuous for obedience. There are not a few passages, I believe, in your life, where you have opposed what was *Ordered* and *commanded*. Upon your own principles, was that *RIGHT*?

H.

Perfectly.

F.

How now! Was it *Ordered* and *commanded* that you should oppose what was *Ordered* and *commanded*? Can the same thing be at the same time both *RIGHT* and *WRONG*?

H.

Travel back to Melinda, and you will find the difficulty most easily solved. A thing may be at the same time both *RIGHT* and *WRONG*, as well as *RIGHT* and *LEFT* *. It may be *commanded* to be done, and *commanded* not to be done. The *LAW*,

* In an action for damages the Counsel pleaded,—“ My client was travelling from Wimbledon to London: he kept the *LEFT* side of the road, and that was *RIGHT*. The plaintiff was travelling from London to Wimbledon: he kept the *RIGHT* side of the road, and that was *WRONG*.”

“ The rule of the road is a paradox quite.

“ In driving your carriage along,

“ If you keep to the *LEFT* you are sure to go *RIGHT*;

“ If you keep to the *RIGHT* you go *WRONG*.”

Læg.

—Læg, Lag, i. e. That which is *Laid down*, may be different by different authorities.

I have always been most obedient when most taxed with disobedience. But my RIGHT hand is not the RIGHT hand of Melinda. The RIGHT I revere is not the RIGHT adored by sycophants; the *Jus vagum*, the capricious *command* of princes or ministers. I follow the LAW of God (what is *Laid down* by him for the rule of my conduct) when I follow the LAWS of human nature; which, without any human testimony, we know must proceed from God: and upon these are founded the RIGHTS of man, or what is *ordered* for man. I revere the Constitution and constitutional LAWS of England; because they are in conformity with the LAWS of God and nature: and upon these are founded the rational RIGHTS of Englishmen. If princes or ministers or the corrupted sham representatives of a people, *order, command, or lay down* any thing contrary to that which is *ordered, commanded or laid down* by God, human nature, or the constitution of this government; I will still hold fast by the higher authorities. If the meaner authorities are offended, they can only destroy the body of the individual; but never can affect the RIGHT, or that which is *ordered* by their superiors.

ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ, &c.

CHAP. II.

OF ABSTRACTION.

F.

WELL, Well. I did not mean to touch that string which vibrates with you so strongly: I wish for a different sort of information. Your political principles at present are as much out of fashion as your clothes.

H.

I know it. I have good reason to know it. But the fashion must one day return, or the nation be undone. For without these principles, it is impossible that the individuals of any country should long be happy, or any society prosperous.

F.

I do not intend to dispute it with you. I see evidently that, not He who demands RIGHTS, but He who abjures them, is an Anarchist. For, before there can be any thing RECT-um, there

there must be *Reg-ens*, *Reg's*, *Rex* *, i. e. *Qui* or *Quod Reg-it*. And I admire more than ever your favourite maxim of—*Rex*, *Lex loquens*; *Lex*, *Rex mutus*. I acknowledge the senses he has given us—the experience of those senses—and reason (the effect and result of those senses and that experience)—to be the assured testimony of God: against which no human testimony ever can prevail. And I think I can discover, by the help of this etymology, a shorter method of determining disputes between well-meaning men, concerning questions of RIGHT: for, if RIGHT and JUST mean *Ordered* and *commanded*, we must at once refer to the *Order* and *command*; and to the *authority* which *Ordered* and *commanded*.

But I wish at present for a different sort of information. Is this manner of explaining RIGHT and JUST and LAW and DROIT and DRETTO peculiarly applicable to those words only, or will it apply to others? Will it enable us to account for what is called *Abstraction*, and for *abstract ideas*, whose existence you deny?

* The following lines have more good sense than metre:

“ *Dum Rex a regere dicatur nomen habere,*
 “ *Nomen habet sine re, nisi studet jura tenere.*”

So Judicans.	—	Judic's.	Judix.	Judex.
Vindicans.	—	Vindic's.	Vindix.	Vindex.
Ducens.	—	Duc's.	Dux.	
Indicans.	—	Indic's.	Indix.	Index.
S'implicans.	—	Simplic's.	Simplix.	Simplex.
Duplicans.	—	Duplic's.	Duplix.	Duplex.
Sup-plicans.	—	Supplic's.	Supplix.	Supplex. &c.

I think

H.

I think it will: and, if it must have a name, it should rather be called *subaudition* than *abstraction*; though I mean not to quarrel about a title.

The terms you speak of, however denominated in construction, are generally (I say *generally*) Participles or Adjectives used without any Substantive to which they can be joined; and are therefore, in *construction*, considered as Substantives.

An <i>Act</i>	— (aliquid) <i>Act-um</i> .
A <i>Fact</i>	— (aliquid) <i>Fact-um</i> .
A <i>Debt</i>	— (aliquid) <i>Debit-um</i> .
<i>Rent</i>	— (aliquid) <i>Rendit-um</i> . redditum.
<i>Tribute</i>	— (aliquid) <i>Tribut-um</i> .
An <i>Attribute</i>	— (aliquid) <i>Attribut-um</i> .
<i>Incense</i>	— (aliquid) <i>Incens-um</i> .
An <i>Expanse</i>	— (aliquid) <i>Expanf-um</i> . &c *.

Such words compose the bulk of every language. In English those which are borrowed from the Latin, French, and Italian, are easily recognized; because those languages are sufficiently familiar to us, and not so familiar as our own: those from the Greek are more striking; because more unusual: but those

* It will easily be perceived, that we adopt the whole Latin word, omitting only the *sequent* Latin Article; because we use a *precedent* Article of our own. For a similar reason we properly say—The *Coran*, and not the *Al-coran*.

which are original in our own language have been almost wholly overlooked, and are quite unsuspected.

These words, these Participles and Adjectives, not understood as such, have caused a metaphysical jargon and a false morality, which can only be dissipated by etymology. And, when they come to be examined, you will find that the ridicule which Dr. Conyers Middleton has justly bestowed upon the Papists for their absurd coinage of Saints, is equally applicable to ourselves and to all other metaphysicians; whose moral deities, moral causes, and moral qualities are not less ridiculously coined and imposed upon their followers.

Fate

Destiny

Luck

Lot

Chance

Accident

Heaven

Hell

Providence

Prudence

Innocence

Substance

Fiend

Angel

Apostle

Saint

Spirit

True

*True**False**Desert**Merit**Fault* &c. &c.

as well as JUST, RIGHT and WRONG, are all merely Participles poetically embodied, and substantiated by those who use them.

So CHURCH, for instance, (*Dominicum*, aliquid) is an Adjective; and formerly a most wicked one; whose misinterpretation caused more slaughter and pillage of mankind than all the other cheats together.

F.

Something of this sort I can easily perceive; but not to the extent you carry it. I see that those sham deities FATE and DESTINY—aliquid *Fatum*, quelque chose *Destinée*—are merely the past participles of *Fari* and *Destiner*.

That CHANCE * (“high Arbiter” † as Milton calls him) and his twin-brother ACCIDENT, are merely the participles of *Escheoir*, *Cheoir*, and *Cadere*. And that to say—“It befell me

* CHANCE—(*Escheance*.)

“The daie is go, the nightes CHAUNCE

“Hath derked all the bright sonne.”

Gower, lib. 8. fol. 179. pag. 1. col. 2.

† ——— “Next him, high Arbiter

“CHANCE governs all.”

Paradise Lost, Book 2.

“ by CHANCE, or by ACCIDENT,”—is absurdly saying—“ It fell by falling.” And that an INCIDENT, a CASE, an ESCHEAT, DECAY, are likewise participles of the same verb.

I agree with you that PROVIDENCE, PRUDENCE, INNOCENCE, SUBSTANCE, and all the rest of that tribe of qualities (in *Ence* and *Ance*) are merely the Neuter plurals of the present participles of *Videre*, *Nocere*, *Stare*, &c. &c.

That ANGEL, SAINT, SPIRIT are the past participles of ἀγγελλειν, *Sanciri*, *Spirare* *.

* In the same manner *Animus*, *Anima*, Πνευμα, and Ψυχη, are participles. “ *Anima* est ab *Animus*. *Animus* vero est a Græco Ανεμος, quod dici volunt quasi Αεμος, ab Αω, five Αεμι, quod est Πνεω: et Latinis a spirando, *Spiritus*. Imo et Ψυχη est a Ψυχω, quod Hesychius exponit Πνεω.

“ *Animam* pro vento accipit Horat.

“ Impellunt *Animæ* lintea Thraciæ.”

“ Pro *Halitu* accipit Titinius;

“ Interea foetida *Anima* nasum oppugnat.”

“ Et Plautus—*Afin*. Act 5. Sce. 11.

“ Dic, amabo, an foetet *Anima* uxoris tuæ.”

“ A posteriori hac significatione interdum bene maleve *animatus* dicitur;

“ cui *Anima* bene maleve olet. Sic sane interpretantur quidam illud

“ Varronis, Bimargo:

“ Avi et Atavi nostri, cum allium ac coepe eorum verba olerent, tamen

“ optime *animati* erunt.”

Vossii. *Etym. Lat.*

I see

I see besides that ADULT *, APT †, and ADEPT are the past participles of *Adoleo* and *Apio*.

That CANT, CHAUNT, ACCENT, CANTO, CANTATA, are the past participles of *Canere*, *Cantare* and *Chanter*.

That the Italian *Cucolo*, a cuckow, gives us the verb *To Cucol*, (without the terminating D,) as the common people rightly pronounce it, and as the verb was formerly and should still be written.

“ I am *cuckolled* and fool'd to boot too.”

B. and Fletcher. *Women pleas'd*.

“ If he be married, may he dream he's *cuckol'd*.”

B. and Fletcher. *Loyal Subject*.

To Cucol, is, to do as the cuckow does: and *Cucol-ed*, *Cucol'd*, *Cucold*, its past participle, means *Cuckow-ed*, i. e. Served as the cuckow serves other birds ‡.

A DATE

* “ *Adolere* proprie est crescere, ut scribit Servius ad Ecl. viii. Unde et *Adultum* pro *Adoltum*, five *Adolitum*.” Vossii. *Etym. Lat.*

† *Apio*, five *Apo*, antiquis erat *Adligo*, five vinculo comprehendo: prout scribit Festus in *Aper*. Servius ad x. *Æn.* Isidorus, lib. xix. cap. xxx. Confirmat et Glossarium Arabico-Latinum; ubi legas—“ *Apio*, Ligo. Ab *Apio* quoque, Festo teste, *Aptus* is dicitur, qui convenienter alicui junctus est. &c.

Ab *Apio* est *Apiscor*: nam quæ *Apimus*, id est, comprehendimus, ea *Apiscimur*. Ab *Apisci*, *Adipisci*, &c. Vossii. *Etym. Lat.*

‡ Nothing can be more unsatisfactory and insipid than the labours (for they laboured it) of Du Cange, Mezerai, Spelman, and Menage, concerning

A DATE is merely the participle *Datum*, which was written by the Romans at the bottom of their Epistles.

As

concerning this word. Chaucer's bantering etymology is far preferable.

_____ " that opprobrious name COKOLD:

- " Ransake yet we wolde if we might
- " Of this worde the trewe ortography
- " The very discent and ethymology;
- " The wel and grounde of the first inuencion
- " To knowe the ortography we must deryue,
- " Whiche is COKE and COLD, in composicion,
- " By reason, as nyghe as I can contryue,
- " Than howe it is written we knowe belyue,
- " But yet lo, by what reason and grounde
- " Was it of these two wordes compounde.
- " As of one cause to gyue very iudgement
- " Themylogy let us first beholde,
- " Eche letter an hole worde dothe represent,
- " As c, put for *colde*, and o, for *olde*,
- " K, is for *knaue*, thus diuers men holde,
- " The first parte of this name we haue founde,
- " Let us ethymologise the seconde.
- " As the first finder mente I am sure
- " C, for *Calot*, for *of*, we haue o,
- " L, for *Leude*, D, for *Demeanure*,
- " The crafte of the enuentour ye may se lo,
- " Howe one name signyfyeth persons two,
- " A *colde olde Knaue*, COKOLDE him selfe wening,
- " And eke a *Calot* of leude demeanyng."

Remedye of Loue. fol. 341. pag. 2. col. 1.

As **DEBT** is the past participle of *Debere*; so **DUE** is the past participle of *Devoir*, and **VALUE** of *Valoir*.

DITTO (adopted by us together with the Italian method of Bookkeeping), **DITTY** (in imitation of the Italian verses), **BANDITE**, **BANDETTO**, **BANDITTI**, **EDICT**, **VERDICT**, **INTERDICT**, are past participles of *Dicere* and *Dire*.

“ No savage fierce, **BANDITE**, or mountaneer

“ Will dare to foil her virgin purity.”

Comus, V. 426.

“ A Roman sworder and **BANDETTO** slave

“ Murder'd sweet Tully.”

2d Part of *Henry VI.* 1st fol. pag. 138.

Junius, Vossius and Skinner were equally wide of the mark.

“ Inepte autem Celtæ, eosque imitati Belgæ, **CUCULUM** vocant illum
“ qui, uxorem habens adulteram, alienos liberos enutrit pro suis : nam
“ tales *Currucas* dicere debemus, ut paret ex natura utriusque avis, et
“ contrario usu vocis **CUCULI** apud Plautum.”

Vossii. *Etym. Lat.*

“ Hi plane confuderunt **CUCULUM** et *Currucam*.”

Junius.

“ Certum autem est nostrum **CUCKOLD**, non a *Cuculo* ortum duxisse :
“ tales enim non *Cuculi* sunt, sed *Currucæ* : non sua ova aliis suppo-
“ nunt ; sed e contra, aliena sibi supposita incubant et fovant.”

Skinner.

The whole difficulty of the etymologists, and their imputation upon us of absurdity, are at once removed by observing, that, in English, we do not call them **CUCULI**, but *cuculati* (if I may coin the word on this occasion) i. e. We call them not *Cuckows* but *cuckowed*.

ALERT

ALERT (as well as *Ereēt*) is the past participle of *Erigere*, now in Italian *Ergere*: *All'ereēta*, *All'erēta*, *All'erta*.

“ Il palafren, ch'avea il demonio al fianco,
 “ Portò la spaventata Doralice,
 “ Che non potè arrestarla fiume, e manco
 “ Fossa, bosco, palude, ERTA, o pendice.”

Orlando Fur. Cant. 27. St. 5.

“ Tu vedrai prima A L'ERTA andare i fiumi,
 “ Ch' ad altri mai, ch'a te volga il pensiero.”

Orlando Fur. Cant. 33. St. 60.

“ Chi mostra il pie scoperto, e chi gambetta,
 “ Chi colle gambe ALL'ERTA é sotterrato.”

Morgante, Cant. 19. St. 173.

“ Or ritorniamo a Pagan, chi stupiti
 “ Per maraviglia tenean gli occhi ALL'ERTA.”

Morgante, Cant. 24. St. 114.

All'erēta (by a transposition of the aspirate) became the French *Al'herte*, as it was formerly written; and (by a total suppression of the aspirate) the modern French *Alerte*.

S. Johnson says—“ ALERT. adj. [*Alerte* Fr. perhaps from “ *Alacris*; but probably from *A l'art*, according to Art, or rule.]

“ 1. In the military sense, on guard, watchful, vigilant,
 “ ready at a call.

“ 2. In the common sense, brisk, pert, petulant, smart;
 “ implying some degree of *censure and contempt*.”

By

By what possible means can any one extract the smallest degree of censure or contempt from this word? Amyot, at least, had no such notion of it; when he said—"C'est une belle et bonne chose que la prevoyance, et d'estre touiours A l'herte," (Καλον δε η προνοιο και το ασφαλές.) most appositely translating ασφαλές, i. e. not prostrate, not supine, by *A l'herte*, i. e. In an erect posture.

See Morales de Plutarque. De l'esprit familier de Socrates.

I see that *POST*—aliquid *POSIT*-um (as well as its compounds *Apposite*, *Opposite*, *Composite*, *Impost*, *Compost*, *Deposit*, *Depôt*, *Repose*, and *Pause*) however used in English, as substantive, adjective, or adverb,

As——A *POST* in the ground,
A military *POST*,
To take *POST*,
A *POST* under government,
The *POST* for letters,
POST chaise or *POST* horses,
To travel *POST*,

is always merely the past participle of *Ponere*. And thus, in our present situation, Intelligence of the landing of an enemy will probably be conveyed by *POST*: for, whether *positis* equis, or *positis* hominibus, or *positis* ignibus, or *positis* telegraphs or beacons of any kind; All will be by *Posit* or by *POST*.

I agree with Salmasius, Vossius, Ferrarius, and Skinner (though Menage feebly contests it) that *POLTROON* and *Paltry* are likewise past participles.

“ Iidem imperatores (scil. Valentinianus et Valens) statuerunt flammis ultricibus comburendum eum, qui, ad fugienda sacramenta militiæ, truncatione digitorum damnum corporis expetisset. Multi enim illo tempore, quia necessitate ad bellum cogeantur, præ ignavia sibi *Pollices truncabant*, ne militarent. Inde *Pollice truncos* hodieque pro ignavis et imbecilibus dicimus; sed truncatâ voce POLTRONES.”

Similar times, similar practices. We too have many POLTROONS in this country; qui sacramenta militiæ fugiunt; for want of rational motive, not want of courage.

In October 1795, “ One Samuel Caradise, who had been committed to the house of correction in Kendal, and there confined as a vagabond untill put on board a King’s ship, agreeable to the *Late Act*, sent for his *Wife*, the evening before his intended departure. He was in a *Cell*, and she spoke to him through the *Iron Door*. After which he put his hand underneath, and she with a mallet and chissel, concealed for the purpose, struck off a finger and thumb, to render him unfit for his Majesty’s service*.”

I see

* There was some affection between this *able bodied* vagabond and his wife.—(*Able bodied* was the crime which, by the operation of a *Late Act*, cast him into this *Cell* with the *Iron door*.) To avoid separation they both subjected themselves to very severe treatment. Some lawyers maintained that they were both liable to death, under the *Coventry Act*. The husband and wife, would have thought it merciful

“ To take them both, that it might neither wound.”

I see that CLOSE, a CLOSE, with its diminutive a CLOSET, a CLAUSE, a RECLUSE, a SLUICE, are past participles of *Claudere* and *Clorre*.

“ He rose fro deth to lyfe in his sepulture CLOSE.”

Lyfe of our Lady, by Lydgate, pag. 59.

“ And whan the angell from her departed was,

“ And she alone in her tabernacle,

“ Right as the sonne percsheth thorowe the glasse

“ Thorowe the cristall, berall, or spectacle,

“ Without harme, right so by myracle

“ Into her CLOSET the fathers sapyence

“ Entred is, withouten vyolence

“ Or any wemme unto her maydenhede

“ On any syde, in party or in all.”

Lyfe of our Lady, pag. 54.

DUCT, AQUEDUCT, CONDUCT, PRODUCE, PRODUCT, CONDUIT, of *Ducere* and *Conduire*.

FACT, EFFECT, DEFECT, PREFECT, PERFECT, FIT, a FIT, FEAT, a FEAT, DEFEAT, COUNTERFEIT, SURFEIT, FORFEIT, BENEFIT, PROFIT, of *Facere* and *Faire*.

Such a sentence however, in such a case, has not yet, I believe, been put in execution. For a similar performance now, upon a husband in his Majesty's service—(I submit it to the Attornies general)—might not a wife, by a still *Later Act*, be condemned to death for this new method of *seduction*? Or will a new Statute be necessary (it would soon be made, and may be expected) *flammis ultricibus comburendum eum—et eam*.

“Faythe withoute the FEATE is right nothing worth.”

Vision of P. Ploughman. pass. 2. fol. 7. pag. 2.

MINUTE and a MINUTE, of *Minuere*.

There was antiently in our language a MINUTE of money, as well as a MINUTE of time; and its value was half a *Farthing*.

“Ihesu fittinge agens the tresorie bihelde hou the cumpany
“castide money in to the tresorie, and many riche men
“castiden manye thingis: sotheli whanne o pore widewe
“hadde come, she sente twey MYNUTIS, that is, a *Ferthing*.”

Mark xii. 42.

“Tpezen ꝛtycas, ðat is, ꝛeopðunꝝ Peninger.”

“Duo stycæ, id est, *quadrans* denarii.”

So that a FARTHING is also a participle, and means merely *Fourthing*, or dividing into four parts.

And, as there was a MINUTE of money as well as a MINUTE of time; so was there also a FARTHING of land, as well as a FARTHING of money.

In our antient Law books a *Farding-deale* of land, means the fourth part of an acre. Whose rent was, in Richard the second's time, so restrained, that for a *Farding-deale* of land they paid no more than one penny.

Walsingham. pag. 270.

PROMISE,

PROMISE, COMPROMISE, COMMITTEE, PREMISSES, REMISS, SURMISE, DEMISE, of *Mittere*.

AN EPISTLE, an APOSTLE and a PORE of Επιστελλω, Αποσ-τελλω and Πειρω.

SECT and INSECT of *Secare*; as TOME and ATOM of Τεμνω.

POINT (formerly *Poinct*) of *Pungere*.

PROMPT, EXEMPT of *Promere*, *Eximere*.

RATE of *Reor*.

REMORSE, MORSEL of *Mordere*.

ALLEY, ENTRY, MONSTER, MUSTER (*Mostra*), ARMY (*Armata*, *Armée*), JURY, JURAT, LEVY, LEVEE, ALLY, ALLIANCE, LIEGE and ALLEGEANCE; as well as JUNTO, MANIFESTO, INCOGNITO, PUNTO, PROVISIO, MEZZOTINTO, COMRADE (*Cammerata*) FAVOURITE (*Favorito*) and VISTA, declare themselves at first fight.

SO TRACT, EXTRACT, CONTRACT, ABSTRACT, TRACK, TRACE, TRAIT (formerly *Traict*), PORTRAIT (formerly *Pourtraict*), TREAT, TREATY, RETREAT, ESTREAT, are the participles of *Trahere* and *Traire*.

PULSE, IMPULSE, APPULSE, REPULSE of *Pellere*. PRICE, PRIZE, CULPRIT, ENTERPRIZE, MAINPRIZE, REPRIZE, SURPRISE, REPRIEVE, of *Prendre*.

EVENT,

EVENT, CONVENT, ADVENT, VENUE, AVENUE, REVENUE,
COVENANT, of *Venire* and *Venir*.

SAUTE, ASSAULT, ASSAILANT, INSULT, RESULT, SOMERSET,
of *Salire*.

————— “ put his folke to flyght,
“ And at a SAUTE he wan the cyte after.”

Knyghtes Tale.

Soprafalto, called also *Salto mortale*: i. e. (“ voltando la
“ persona sotto sopra senza toccar terra colle mani, o con
“ altro.” Della Crusca.) which the French have corrupted to
Soubresault, and the English to *Sumerfault*, *Somersalt*, *Summer-*
saut, and then to *Somerset*.

————— “ What a SOMERSALT,
“ When the chair fel, she fetch’d, with her heels upward.”

B. and Fletcher. *Tamer tam’d.*

“ Here when the labouring fish doth at the foot arrive,
“ And find that by his strength but vainly he doth strive,
“ His tail takes in his teeth, and bending like a bow
“ That’s to the compass drawn, aloft himself doth throw:
“ Then springing at his height, as doth a little wand,
“ That bended end to end, and flirled from the hand,
“ Far off itself doth cast, so doth the salmon vault.
“ And, if at first he fail, his second SUMMERSAUT
“ He instantly assays.”

Poly-olbion. Song 6.

“ Now I will only make him break his neck in doing a SOMERSET;
and that’s all the revenge I mean to take of him.”

B. and Fletcher. *Fair Maid of the Inn.*

QUEST,

QUEST, INQUEST, REQUEST, CONQUEST, ACQUEST, EXQUISITE, REQUISITE, PERQUISITE, of *Quærere*.

SUIT, SUTE, SUITE, PURSUIT, LAWSUIT, of *Suivre*.

STRICT, DISTRICT, STRAIT, STREIGHTS, STREET, RESTRAINT, CONSTRAINT, of *Stringere*.

TENT, INTENT, EXTENT, PORTENT, SUBTENSE, INTENSE, of *Tendere*.

SUCCINCT, PRECINCT, of *Cingere*.

VERSE, REVERSE, CONVERSE, UNIVERSE, TRAVERSE, AVERSE, ADVERSE, INVERSE, PERVERSE, TRANSVERSE, DIVERS, DIVERSE, CONVERT, of *Vertere*.

BALLAD, BALLET, of *Ballere* *.

ACCESS, RECESS, EXCESS, PROCESS, SUCCESS, PRECEDENT, of *Cedere*.

VIEW, REVIEW, INTERVIEW, COUNTERVIEW, PURVIEW, SURVEY, of *Voir*.

COLLECT, ELECT, SELECT, INTELLECT, NEGLECT of *Legere*.

* "Le BALLATE dette cofi, perche fi cantavano a *Ballo*."

Bembo. Volg. Ling. lib. 2. pag. 74. Edit. Venez. 1729.

LASH (French *Lasche*) of a whip, i. e. that part of it which is *let loose, let go, cast out, thrown out*; the past participle of Fr. *Lascher*, Ital. *Lasciare*.

“ There was dayly pilled fro good men and honest, gret
“ substaunce of goodes to be LASHED oute among un-
“ thriftes.”

Sir T. More. *Rycharde the thirde*. pag. 62.

To these may be added

QUIT, QUITE, QUITTANCE.

POISE, (pefer).

SPOUSE, RESPONSE.

EXPERT.

MERIT.

FALSE, FAULT (*fallito*), DEFAULT.

FRUIT (*fruiēt*).

RELIQUE, RELICT, DERELICT.

VOW, VOTE, DEVOUT.

DEMUR, (*demeurer*).

TALLY.

ASPECT, RESPECT, PROSPECT, CIRCUMSPECT, RETROSPECT.

SUSPENSE.

CORRECT, DIRECT, INSURGENT.

TENET, CONTENT, CONTENTS, CONTINENT, DETINUE (Writ
of), RETINUE.

CRUCIFIX, AFFIX, PREFIX.

DECREE, DISCREET, SECRET.

LAPSE, RELAPSE.

SCRIPT

SCRIPT*, MANUSCRIPT, RESCRIPT, PRESCRIPT, EXSCRIPT,
TRANSCRIPT.

CONSCRIPT, POSTSCRIPT, PROSCRIPT, NONDESCRIPT.

USE, MISUSE, DISUSE, ABUSE.

COURSE, DISCOURSE, CONCOURSE, RECOURSE, INTER-
COURSE.

CONCEIT, DECEIT, RECEIPT, PRECEPT.

FINITE, INFINITE, DEFINITE, FINE.

FLUX, AFFLUX, INFLUX, CONFLUX, SUPERFLUX, REFLUX.

SUBJECT, OBJECT, ABJECT, PROJECT, TRAJECT.

DEGREE, GRADUATE, INGRESS, REGRESS, EGRESS, PRO-
GRESS.

LEGATE, DELEGATE, LEGACY.

INSTINCT, DISTINCT, EXTINCT.

ADVOCATE.

VISIT.

CONVICT.

ABSTRUSE.

INTRIGUE, INTRICATE.

TRANSIT, EXIT, CIRCUIT, ISSUE. (Fr. *Issir*. Ital. *Escire*.
Lat. *Exire*.)

ROAST.

TOAST.

STATUTE, INSTITUTE, DESTITUTE, PROSTITUTE, SUBSTI-
TUTE.

TINT, TAINT.

* "Do you see this sonnet, this loving SCRIPT?"

B. and Fletcher. *A Wife for a Month*.

TEXT, CONTEXT, PRETEXT.

TRITE, CONTRITE.

TACT, CONTACT.

TACIT.

ILLICIT.

SENSE, NONSENSE, ASSENT, DISSENT, CONSENT.

ASSIZE, ASSIZES.

EXCISE, CONCISE, PRECISE.

REPUTE, DISPUTE.

PRESS, IMPRESS, EXPRESS.

ESTEEM.

PRIVATE, PRIVY.

IMPORT, EXPORT, REPORT, TRANSPORT, SUPPORT.

POLITE.

APPLAUSE.

EXPENCE, RECOMPENCE.

PLEA.

RESIDUE.

REMNANT.

PACT, COMPACT, PEACE.

APPETITE.

REPAST.

IMMENSE.

QUADRANT.

JUBILEE.

FOSSE.

CONFLICT.

CREDIT, CREDENCE, MISCREANT.

DEBATE, COMBAT.

EXACT.

All the French participles in EE; as MORTGAGEE, ASSIGNEE, COMMITTEE, &c.

And, besides these which I have thus taken at random, a great multitude of others; which, if I had sworn to try your patience to the utmost, I would go on to enumerate.

ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ, &c.

CHAP. III.

THE SAME SUBJECT CONTINUED.

H.

IT gives me pleasure that you have so far noticed this, in the words which we have adopted from the Greek, Latin, Italian and French: for you will be inclined the more readily to concur with me, that the same thing is equally observable in those words which are original in our own language. Thus—

BRAND, in all its uses, whether *Fire-brand*, or a *brand* of infamy (i. e. *Stigma*, itself a participle of $\Sigma\tau\iota\zeta\omega$) or *brand-new*, (i. e. newly *burned*,) is merely the past participle *Bren-ed*, *Bren'd*, of the verb *To Bren*; which we now write *To Burn*.

Sir T. More wrote the word indifferently *Bren* and *Burn*.—
“ At St. Waleries here in Picardy there is a faire abbey, where
“ faint Walery was monke. And upon a furlonge of, or two,
“ up in a wood is there a chapel, in which the faint is specially
“ fought

“ fought unto for the Stone; not only in those partyes, but
“ also out of England. Now was there a yonge gentilman
“ which had married a marchantes wife; and having a littel
“ wanton money, which hym thought BRENNED out the
“ bottom of hys purs, in the firste yere of hys wedding toke
“ hys wife with hym and went ouer the sea for none other
“ errand, but to see Flaunders and France, and ryde out one
“ somer in those countrees. And hauing one in hys company
“ that tolde by the waye many straunge thinges of the pil-
“ grimage, he thought he wold go somewhat out of his way,
“ either to see it, if it were *trew*, or laughe at his man if he
“ founde it false; as he veryly thought he should have done
“ in dede. But when they came in to the chapell they founde
“ it all *trew*. And to beholde they founde it fonder than he
“ had tolde. For like as in other pilgrimages ye see hanged
“ up legges of waxe or armes or suche other partes, so was in
“ that chapell all theyr offringes that hong aboute the walles,
“ none other thinge but mens gere and womans gere made in
“ waxe. Then was there besides these, two rounde ringes of
“ filuer, the one much larger than the other: through which
“ euery man did put his prevy membres at the aulters ende.
“ Not euerye man thorough bothe, but some thorough the one
“ and some thorough the other. Then was there yet a monke
“ standing at the aulter that holowed certeine thredes of
“ Venice golde: and them he deliuered to the pilgrimes,
“ teching them in what wise themselfe or theyr frendes should
“ use those thredes agaynst the Stone: that they should knitte
“ it aboute their gere, and say I cannot tel you what praier.
“ As this gentylman and his wife wer kneeling in the chapel,
“ there came a good fadde woman to him, shewing him that
“ one

“ one speciall *poincte* used in the pilgrimage and the surest
 “ against the Stone, she wist nere whither he were yet adver-
 “ tised of. Which if it were done she durst laye her lyfe, he
 “ shoulde neuer haue the Stone in his life. And that was, she
 “ would haue the length of his gere, and that should she make
 “ in a waxe candel whiche should BREN up in the chapell,
 “ and certaine praiers shoulde ther be sayd the while. And
 “ thys was against the Stone the very *shote* anker. Whan he
 “ had hard her (and he was one that in earnest fered the Stone)
 “ he went and askid his wife counfel. But she like a good
 “ faithfull christen woman loued no suche supersticions. She
 “ could abide the *remanent* wel ynough. But when she herde
 “ ones of BRENNING up the candell, she knit the browes,
 “ and earnestly blessing her:—Beware in the vertue of God
 “ what ye do, quod she, BURNE up, quoth-a! Marry, God
 “ forbede. It would waste up your gere, upon paine of my
 “ life. I prae you beware of such wichcraft.” Sir T. More’s
 Workes. *A Dialogue made in the yere 1528*, pag. 195.

ODD—Is the participle *Owed*, *Ow’d*. Thus, when we are
 counting by couples or by pairs; we say—One pair, two
 pairs, &c. and one *Owed*, *Ow’d*, to make up another pair. It
 has the same meaning when we say—An odd man, or an odd
 action: it still relates to *pairing*; and we mean—without a fellow,
unmatched, not such another, one *Owed* to make up a couple.

“ So thou that hast thy loue sette unto God,
 “ In thy remembraunce this emprint and graue,
 “ As he in foueraine dignitie is ODDE,
 “ So will he in loue no parting felowes haue.”

Sir T. Mores Workes. *Rules of Picus*, pag. 28.

HEAD—Is *Heaved*, *Heav'd*, the past participle of the verb *To Heave*: (As the Anglosaxon *deapod* was the past participle of *deapan*) meaning that part—(of the body—or, any thing else) which is *Heav'd*, *raised*, or *lifted up*, above the rest.

In Edward the third's time, it was written *Heved*.

“ And I say an other strong aungel comyng down fro *Heuene*, keuerid
“ or clothid with a cloude, and the reyn bow in his *Heued*.

Apocalips. Chap. 10. (Verse 1.)

“ The *Heuedes* of holy church, and they holy were,
“ *Christe* calleth hem *salt*.”

Vision of P. Ploughman. fol. 84. pag. 1.

“ Persons and priests that *Heueds* of holy kyrke ben.”

Vision of P. Ploughman. passus 16. fol. 84. pag. 2.

WILD—is *Willed*, *Will'd* (or self-willed) in opposition to those (whether men or beasts) who are tamed or subdued (by reason or otherwise) to the will of others or of Societies.

FLOOD—is *Flowed*, *Flow'd*.

“ And sens it rayned, and al was in a *FLODE*.”

Troylus. boke 3. fol. 176. p. 1. col. 1.

LOUD—is the past participle of the verb *To Low* or *To Bellow* (*blopan*, *Be-hlopan*) *Low'd*, *Low'd*. *To Bellow*, (i. e. *To Be-low*) differs no otherwise from *To Low*, than as *Besprinkle* differs from *Sprinkle*. &c. What we now write **LOUD**, was formerly, and more properly, written **LOW'D**.

Skinner

Skinner mistakingly says—"LOWD, melius LOUD, ab A. S. "blud."—Not perceiving that blud is the past participle of blopan: and Skinner's authority perhaps contributed to mislead those who followed him, to alter the spelling to LOUD.

"And with LOW'D larums welcome them to Rome."

Tit. Andron. 1st Folio. pag. 32.

"Who calls fo LOW'D."

Romeo and Juliet. pag. 74.

"The large Achilles (on his prest-bed lolling)

"From his deepe chest laughs out a LOWD applause."

Troilus and Cressida.

"Honor, loue, obedience, troopes of friends,

"I must not looke to haue; but, in their stead,

"Curfes, not LOWD, but deepe."

Macbeth. pag. 149.

—— "Why, what would you?

"Make me a willow cabane at your gate,

"Write loyall cantons of contemned loue,

"And sing them LOWD euen in the dead of night:

"Hollow your name to the reuerberate hilles,

"And make the babling gossip of the aire

"Cry out—Oliuia."

Twelve Night. pag. 259.

—— "Do but start

"An eccho with the clamor of thy drumms,

"And euen at hand a drumme is readie brac'd

"That shall reuerberate all as LOWD as thine.

"Sound but another, and another shall

" (As

" (As LOWD as thine) rattle the welkin's eare

" And mocke the depe-mouth'd thunder."

King John. pag. 20.

" That she may boast, she hath beheld the man

" Whose glory fills the world with LOWD report."

1st Part of *Henry VI.* pag. 102.

SHRED } —Each of them the past participle of the verb
SHERD } *rcýpan*, To *Sheer*, or to cut off: thus, *Shered*,
Sh'red: *Shered*, *Sher'd*.

FIELD.—This word, by Alfred, Gower, Chaucer, &c. was always written *peld*, *Feld*. It is merely the past participle *Felled*, *Fell'd*, of the verb *To Fell*, (*ƿællan*, *Be-ƿælan*); and is so universally written *Feld* by all our old authors, that I should be ashamed to produce you many instances. FIELD-land is opposed to *Wood-land*; and means——Land where the trees have been *Felled*.

" In woodes, and in FELDES eke,

" Thus robbery goth to feke

" Where as he maie his purchas finde,

" And robbeth mens goodes aboute

" In woode and FELDE, where he goth oute."

Gower. lib. fol. 116. pag. 2. col. 2.

" In woode, in FELDE, or in citee,

" Shall no man stele in no wise."

Gower. lib. 5. fol. 122. pag. 1. col. 1.

" Maple, thorne, beche, ewe, hasel, whipulere,

" Howe they were FELDE shal not be told for me."

Chaucer. *Knyghtes Tale.* fol. pag. 2. col. 2.

G

" My

“ My blyffe and my myrthe arne FELDE, siekenesse and sorowe ben
“ alwaye redy.”

Testament of Loue. boke 1. fol. 306. pag 2. col. 1.

In the collateral languages, the German, the Dutch, the Danish and the Swedish, you will find the same correspondence between the equivalent verb and the supposed substantive.

German <i>Fellen</i>	—	<i>Feld.</i>
Dutch <i>Vellen</i>	—	<i>Veld.</i>
Danish <i>Fælder</i>	—	<i>Felt.</i>
Swedish <i>Fälla</i>	—	<i>Felt.</i>

CUD—To chew the *CUD*, i. e. To chew the *Chew'd*. This change of pronunciation, and consequently of writing, from *CH* to *K* and from *K* to *CH*, is very common and frequent in our language; and you will have more than one occasion hereafter to notice what obscurity, difficulties and errors it has caused to our etymologists.

DASTARD—i. e. *Territus*, the past participle of *δαρτρίζαν*, *αδαρτρίζαν*, *Terrere*. *Dastriged*, *Dastriyed*, *Dastried*, *Dastréd*, *Dastr'd*.

COWARD—i. e. *Cowred*, *Cowered*, *Cower'd*. One who has *cower'd* before an enemy. It is of the same import as *Supplex*.

Ille humilis Supplexque, oculos dextramque precantem Pro-
tendens,—Vicisti, et victum tendere palmas Aufonii videre.

Supplex,

Supplex, i. e. *Sub-plicans*, *Supplicans*, *Supplic's*, *Supplix*. So *Suppliant* and *Supple*, i. e. *Sous-plicant*.

COWARD is the past participle of the verb *To Cowre* or *To Cower*; a word formerly in common use.

" Her heed loueth all honour
 " And to be worshypped in worde and dede,
 " Kynges mote to hem knele and COWRE."

Chaucer. *Plowmans Tale*. Firste Parte. fol. 94. p. 1. c. 2.

" And she was put, that I of talke,
 " Ferre fro these other, up in an halke;
 " There lurked, and there COURED she."

Romaunt of the Rose. fol. 122. pag. 1. col. 1.

" Winter with his rough winds and blasts causeth a lusty man and
 " woman to COURE and sit by the fire."

Hist. of Prince Arthur. 3d Part. chap. 142.

" They spake all with one voice, Sir Launcelot, for Christs sake let
 " us ride out with Sir Galihud, for we beene neuer wont to COURE in
 " castels nor in townes."

Hist. of Prince Arthur. Third Part. chap. 160.

" They cow'r so o'er the coles, their eies be bler'd with smooke."

Gammer Gurton's Needle.

" The king is served with great state. His noblemen never look him
 " in the face, but sit COWRING upon their buttocks, with their elbows

“ upon their knees, and their hands before their faces; nor dare lift up
 “ their eyes, until his majesty commands them.”

Voyage to Benin, by Thomas Windham *. 1553. Hakluyt. Vol. 2.

“ The splitting rockes cower'd in the sinking sands,
 “ And would not dash me with their ragged sides.”

2d Part. *Henry VI.* pag. 134.

“ Mistress, do you know the French knight that cowers
 the hams.”

Pericles. Act. 4. Sce. 4.

“ COWRING and quaking at a conqueror's sword,
 “ But lofty to a lawful prince restor'd.”

Dryden. *Abfalom and Achitophel.*

M. Iault (Art. COWARD) repeats much childishness of the French etymologists concerning this word, which I will spare you.

“ CODARDO, fays Menage, Da Coda, Codarus, Codardus:
 “ quia post principia lateat, et in extrema acie, quæ veluti
 “ Cauda agminis est, dice il S' Ferrari.”

“ Dalla Coda che fra le gambe portano i cani paurosi; di
 “ sono gli altri.”

Junius thinks it is “ COW-HERD, Bubulcus.”

* This Thomas Windham was a Norfolk gentleman: and a curious account is given in this voyage, of his usurping and cruel conduct, and of his mean, violent, selfish and tyrannical character.

Some

Some will have it "COW-HEART, or Cow-hearted."

Skinner leaves us to chuse amongst

1. CAUDA—"Chi ha tuto il suo ardire nella Coda: et nos
" dicimus—He has his heart in his heels:—vel q. d. amplâ
" Caudâ præditus; quod physiognomis timiditatis signum est:
" vel q. d. qui Caudam crebro ostendit."

2. "Cow-herd."

3. "Sin malis a vernacula origine, petere, a nostro Cow et
" Germ. Aerd, Ard. natura.—q. d. Indole seu ingenio vaccino
" præditus: nihil enim vaccâ timidius."

4. "Ab Hisp. Cueva, antrum, specus: quia sc. pusillanimus
" Latibula quærit. Cueva autem, satis manifeste, a Lat. Cava,
" pro Caverna, defluxit."

Mr. Tyrwhitt says—"I think the opinion of Twysden and
" Somner much the most probable, who derive it from the
" Barb. Lat. *Culum vertere*; to turn tail, or run away. See
" Du Cange, in v. *Culverta*, and *Culvertagium*. CULVERT (as
" it is written in the oldest and best French mss. that I have
" seen) might easily be corrupted, according to the French
" mode of pronunciation, into COUART and COUARD."

BLIND.—*Blined*, *Blin'd*, is the past participle of the old
English verb *To Blin* (A. S. *Blinnan*) *To Stop*.

"So may they eke her prayer BLYNNE.

"Whyle that they werke her mete to wynne."

Rom. of the Rose. fol. 151. pag. 2. col. 2.

"Easy

—— “ Easy fyghes, fuche as *ben to lyke*
 “ That shewed his affection withinne,
 “ Of fuche fyghes coulde he not BLYNNE.”

Troilus. Boke 3. fol. 179. pag. 2. col. 2.

“ Ye that list of your palyardry neuer BLYN.”

Douglas. *Prol.* to Booke 4. pag. 96.

“ He sent them worde he should not BLYN tyll he had destroyed them.”

Fabian. pag. 152.

“ My teares shall neuer BLIN

“ To moist the earth in such degree

“ That I may drowne therein.”

Songes and Sonets by the Earle of Surrey &c. fol. 72. pag. 2.

In the French tongue they use *Borgne* and *Aveugle*; but in order to make the same distinction we are compelled to say—BLIND of one eye (*stopped* of one eye) or BLIND of both eyes, or totally BLIND. i. e. the sight totally *stopped*.

In this sense, I suppose, the word *Stopped* is used in Beaumont and Fletcher's *Pilgrim*.

“ Do you blush at this, in such as are meer rudeness,

“ That have STOPT souls, that never knew things gentle?

“ And dare you glorifie worse in yourself?”

BREAD—is the past participle of the verb *To Bray*, (French *Broyer*) i. e. To pound, or To beat to pieces: and the *subauditum* (in our present use of the word BREAD) is *Corn*, or *Grain*, or any other similar substances, such as *Chestnuts*, *Acorns*, &c.

or any other *Substitutes* * which our blessed ministers may appoint for us in this blessed reign.

To Bray, though now obsolete, was formerly very common in our language.

————— “ And whan he comet therat
 “ And figh his doughter, he to BRAIDE
 “ His clothes, and wepende he faide.”

Gower. lib. 4. fol. 71. pag. 2. col. 1.

* *Substitute* is in England the natural offspring of *Prostitute*. In consequence of virtual being *substitute* for real representation; we have innumerable commissioners of different descriptions *substitute* for our antient Juries: Paper *substitute* for money: Martial Law *substitute* for the antient law of the land: *Substitutes* for the Militia, for an army of Reserve, for Quota-men. But the worst of all these *Substitutes* (and I fear its speedy recurrence) is a *Substitute* for BREAD; the harbinger of wide-spreading putrefaction, disease, and cruel death. It was attempted not long since (by those who should least have done it) to blast the character of my excellent friend the late Dr. Addington, by (falsely, as I believe) adducing his authority to prove that *Bran* was more nutritive than Meal: I take this opportunity to rescue his memory from that disgrace; by asserting that he well knew that—“ Bread of fine flour of
 “ wheat, having no leaven, is slow of digestion and makes slimy humours,
 “ but it nourishes much. If it be leavened, it digests sooner. Bread,
 “ having much Bran, fills the belly with excrements, and nourishes little
 “ or nothing, but shortly descends from the Stomach &c.”

And this same doctrine will every intelligent medical man now declare; unless he shall chuse to *substitute* his interest for his character and conscience.

“ Take

“ Take camomel &c. BRAYE them together &c.

“ Take of the bloudestone &c. beate and BRAYE all these together &c.”

Byrth of Mankynde. fol. 34. pag. 1. fol. 36. pag. 2.

“ The fedes (of forrell) BRAIED and drunke with wine and water is
“ very holsome agaynst the colyke.”

“ What auncient phyfition is there, that in his workes commendeth
“ not ptyfane, whiche is none other than pure barley, BRAIED in a
“ mortar, and foddren in water.”

“ The fedes of melons BRAYED &c.”

Castel of Helth. fol. 27. fol. 34. fol. 81.

“ I, now it heats. Stand, father,

“ Pound him to duft.

“ Nay, if he take you in hand, Sir, with an argument,

“ He'll BRAY you in a mortar.—Pray you, Sir, stay.

“ Rather than I'll be BRAYED, Sir, I'll believe.”

Alchemist.

“ Thou hast made me mad : and I will beat thee dead,

“ Then BRAY thee in a mortar, and new mold thee.”

“ I will rectifie and redeem eithers proper inclination,

“ Or BRAY 'em in a mortar, and new mold 'em.”

B. and Fletcher's, *Martial Maid.*

Sir John Davies (an Attorney General, whom Messrs. Pitt and Dundas have evidently consulted) in a little treatise called —“ A discoverie of the true causes &c.”—speaking of Ireland, fays —

“ Whereupon the multitude, who ever loved to bee fol-
“ lowers of such as could master and defend them, admyring
“ the power of the crowne of England, being BRAID (as it
were)

“ were) in a mortar, with the sword, famine, and pestilence
 “ altogether, submitted themselves to the English government.”

F.

Thus it is always with you etymologists. Whilst you chuse your own instances, your explanations run upon all fours; but they limp most miserably, when others quote the passages for you.

H.

I can only give such instances as occur to me. I wish others were to furnish them: and the more hostile they were, the better I should be pleased.

F.

What say you then to this passage in All's Well that ends Well?

————— “ Since Frenchmen are so BRAIDE,
 “ Marry that will, I live and die a maid.”

Dr. Johnson, Mr. Steevens and Mr. Malone are all agreed, that—“ BRAID signifies *crafty* or *deceitfull*.”

H.

I wish you had separated Mr. Steevens (for he has really done some good service) from the names of such (commentators I cannot call them) as Johnson and Malone. I think however that, upon a little reflection, you will have no difficulty to agree with me, that BRAIDE has here the same meaning that

H

it

it has in the *Proverbs*, Chap. 27. Ver. 20. “ Though thou
 “ shouldest BRAY a fool in a mortar among wheat with a pestle,
 “ yet will not his foolishness depart from him.”

The expression here alludes to this Proverb :—Diana does not confine herself merely to his craft or deceit ; but includes also all the other bad qualities of which she supposes Bertram to be compounded ; and which would not depart from him, though BRAY'D in a mortar.

F.

By the words which you have attempted to explain, *Brand, Odd, Head, Wild, Flood, Loud, Shred, Sherd, Field, Cud, Dastard, Coward, Blind* and *Bread*, you seem to have been led to these conjectures by the participial termination ED or 'D. I suppose therefore that the word FIEND, which you lately mentioned, is also a past participle.

H.

No. It is (what I must in conformity with custom call) a *present* participle ; and, for which we now use *ing*, was in Anglofaxon the termination of the participle present : and

FIEND—i. e. *ƿiand*, the present participle of *ƿian*, *To Hate*, means (subaudi Some one, Any one) *Hating*. In the same manner,

FRIEND—i. e. *ƿriend*, the present participle of *ƿrian*, *To Love*, means (subaudi Any one, Some one) *Loving*.

“ For

" For he no more than the FENDE

" Unto none other man is FRENDE

" But all toward hym selfe alone."

Gower. lib. 5. fol. 113. pag. 2. col. 1.

F.

Why do you say that, in conformity with custom, you must call it a *present* participle?

H.

Because I do not allow that there are any *present* participles, or any present tense of the verb. But we cannot enter into that question now. A proper time will arrive for it. Nor would I meddle with it at all; but that some foolish metaphysics depend upon it.

F.

There is a word in Shakspeare, ending with a *d*, which has exceedingly troubled all his editors and commentators. I wish much to know whether your method will help us on this occasion. In *Troilus and Cressida*, Ajax, speaking to Therfites, says (according to the first Folio)

" Speake then, thou *whinid'st* leauen, speake."

Not knowing what to make of this word *Whinid*, subsequent editors have changed it to *Unsalted*. And thus Mr. Malone alters the text, with the Quarto editions,

" Speak then, thou *unsalted* leaven, speak."

H 2

H. The

H.

The first Folio, in my opinion, is the only edition worth regarding. And it is much to be wished, that an edition of Shakspeare were given *literatim* according to the first Folio: which is now become so scarce and dear, that few persons can obtain it. For, by the presumptuous licence of the dwarfish commentators, who are for ever cutting him down to their own size, we risque the loss of Shakspeare's genuine text; which that Folio assuredly contains; notwithstanding some few slight errors of the press, which might be noted, without altering.

This is not the place for exposing all the liberties which have been taken with Shakspeare's text. But, besides this unwarrantable substitution of *unsalted* for *whinid'st*, a passage of *Macbeth* (amongst innumerable others) occurs to me at present, to justify the wish I have expressed.

“ Approach thou like the rugged Russian beare,
 “ The arm'd rhinoceros or th' Hircan tiger,
 “ Take any shape but that, and my firme nerues
 “ Shall neuer tremble. Or be aliue againe,
 “ And dare me to the desert with thy sworde,
 “ If trembling I *Inhabit* then, protest mee
 “ The baby of a girle.”

Pope here changed *Inhabit* to *Inhibit*. Upon this correction Steevens builds another, and changes *Then* to *Thee*. Both which insipid corrections Malone, with his usual judgment, inserts in his text. And there it stands

“ If trembling I *inhibit thee*.”

“ The

“ The emendation *Inhibit* (says Mr. Malone) was made by
 “ Mr. Pope. I have not the least doubt that it is the true
 “ reading. By the other slight but happy emendation, the
 “ reading *Thee* instead of *Then*, which was proposed by Mr.
 “ Steevens, and to which I have paid the respect that it de-
 “ served by giving it a place in the text, this passage is rendered
 “ clear and easy.”

But for these tasteless commentators, one can hardly suppose that any reader of Shakspeare could have found a difficulty; the original text is so plain, easy and clear, and so much in the author's accustomed manner.

—— “ Dare me to the defart with thy fworde,

“ If I *inhabit then*” —— i. e. If then I do not meet thee there: if trembling I stay at home, or within doors, or under any roof, or within any *habitation*: If, when you call me to the defart, I then *Houfe* me, or, through fear, hide myself from thee in any dwelling;

“ If trembling I do *Houfe me then*—Protest me &c.

But a much stronger instance of the importance of such a strictly similar edition (in which not a single *letter* or supposed misprint should be altered from the original copy) offers itself to me from the two following passages:

“ He blushes, and 'tis HIT.”

All's well that ends well, pag. 253. col. 1.

Mr. Malone has altered the text to

“ He blushes, and 'tis IT.”

And

And he adds the following note ;

“ The old copy has—’tis HIT.—The *emendation* was made
 “ by Mr. Steevens. In many of our old chronicles I have
 “ found HIT printed instead of IT. Hence probably the
 “ *mistake* here.”

“ Stop up th’ accessse and passage to remorse,
 “ That no compunctious visitings of nature,
 “ Shake my fell purpose, nor keep peace between
 “ Th’ effect and HIT.”

Macbeth, pag. 134.

Upon this passage Mr. Malone (having again altered the text, from HIT to IT) says,

“ The old copy reads—Between the effect and HIT—the
 “ correction was made by the editor of the third Folio.”

The Corrector and the Adopter deserve no thanks for their mischievous alteration : for mischievous it is ; although no alteration can, at first sight, appear more trivial.

I can suppose one probable mischief to have resulted from it to my former castigator, Mr. Burges,—(I beg his pardon, the present Lord Bishop of St. David’s).

It is possible that he may not have seen the first Folio, and may have read only the *corrected* text of Shakspeare. If so ; by this alteration he may have missed one chance of a leading hint ; by which, if followed, he might have been enabled to fulfil his undertaking, concerning an explanation of the Pro-

nouns, which he promised : no unimportant part in the philosophy or system of human speech. For I can easily suppose that, with his understanding and industry, (for I have heard a very favourable mention of him, in all respects) he might have been struck with this HIT in Shakspeare : and might, in consequence, have travelled backward ; and have found that, not only in our old chronicles, but in all our old English authors, down to the reign of Queen Elizabeth, the word was so written ; and that it was not, as poor Malone imagined, any *mistake* of the Printer.

“ And whan the bisshop aright hym bethoughte,

“ He gan remembre playnly in his mynde

“ That of disdayne and wylful negligence

“ The yerde of Joseph was left behynde ;

“ Wherby he knewe that he had done offence,

“ And gan alone to brynge HIT in presence,

“ And toke HIT Joseph deuoutely in his honde.”

Lydgate. *Lyfe of our Lady.* (pag. 27.)

“ The bisshoppe hath the cuppe fyrste directe

“ Unto Joseph, and hym the parell tolde,

“ And manly he gan it holde

“ And dranke HET up, and chaunged nat his chere.”

Lyfe of our Lady. (pag. 91.)

“ Whiche ordinaunce of Moses was afterward established in the cite
“ of Athens, and from thens the Romaines receiued HIT.”

Dr. Martin's Confutation of Poynett. Chapter 4.

“ Not that matrimonie is of the church abhorred, for the church
doeth reuerence and alowe HIT.”

Id. Chap. 7.

“ He

“ He useth not the onely tearme of womanne by HIT selfe.”

Id. Chap. 13.

“ I geue mi regall manyer called Wie, with al thappertenaunces
“ longinge to my regall crowne, with al liberties priuilegies and regal
“ customes as fre and gayet as I hadde HIT fyrste.”

The true Dyfferences of Regall Power. By Lord Stafford.

I must suppose that when he had noticed innumerable such instances, he would then have gone still farther back, to our original language: and there he would have found this same word written *hit*, *hȳt*, and *hæτ*: which might perhaps have plainly discovered to him, that this pronoun was merely the past participle of the verb **hAITAN**, *hætan*, *nominare* *. And, upon application, he would have found this meaning, viz. *nominatum* i. e. *The Said*, perfectly to correspond with every use of the word *IT* in our language. Having observed this, he would have smiled at our grammatical arrangements;

* “ And so befel that in the taas they founde

“ Two yonge knyghtes lyeing by and by

“ Both in armes fame, wrought full rychely,

“ Of whiche two, Arcyte *hyght* that one,

“ And that other *hight* Palamon.”

Knichtes Tale. fol. 1. pag. 2. col. 2.

Mr. Tyrwhit in his note upon this word *Hight*, says,

“ It is difficult to determine precisely what part of speech it is; but,
“ upon the whole, I am inclined to consider it as a word of a very
“ singular form, a verb active with a passive signification.”

It is the same past tense, and therefore past participle of **hAITAN**; and has the same meaning as *HIT* or *IT*.

and

and would not have been in the least shocked to find (as he would often find) the word *IT* used in the following manner,

“ The greate kynge, *IT* whiche Cambyfes
“ Was hote.”

Gower. lib. 7. fol. 158. pag. 1. col. 1.

“ When King Arthur had seene them doe all this, hee asked Sir Launcelot what were those knights and that queene. Sir, said Launcelot, I cannot shew you no certaintie, but if Sir Tristram or Sir Palomides. Wit yee well of a certaine *IT* beene they and la beale Ifond.”

Historie of Prince Arthur. 3d part. chap. 98.

For he would be well aware, that *IT*, (or *The Said*) is (like all our other participles) as much masculine as feminine, and as plurally applicable as singularly. And from this small inlet, perhaps, (if from no other quarter) the nature of all the other pronouns might instantly have rushed upon his mind, and have enabled him to perform satisfactorily his contract with the public.

F.

I have often remarked, amongst all our old writers, a similar use of the word *THAT*; which, as well as *IT*, is applied by them indifferently to plural nouns and to singular. For instance; in that *Traictise* you have quoted, by Dr. Martin, (who wrote accurately and was no mean scholar) we meet with such sentences as the following;

“ Patrones elected many into *THAT* holy ordres, neither of
“ age, nor of learnyng, nor of discretion, woorthie to take so
“ high a function.” pag. 2.

I

“ The

“ The temporall menne at THAT dayes did much extolle
 “ and mayntaine chaftitie.” pag. 47.

“ The midwife, chriftenyng the child, added not THAT
 “ folemne wordes, nor any man promifed the fame for him.”
 pag. 113.

“ There was a ftatute or ii deuysed to take away THAT
 “ peines of the church, that were before alwaies ordeined and
 “ ufed againft married prieftes.” pag. 140.

“ To the entente they might the more fully and frely refofe
 “ them felues in THAT unfpeakeble joyes with which Chriſte
 “ feedethe them.” pag. 284.

So, in the *Hiſt. of Prince Arthur*. 3d part. chap. 98.

“ And ſo three of them were come home againe, THAT
 “ were Sir Gawaine, Sir Ector, and Sir Lionell.”

Sir Tho. More uſes it in the ſame manner.

“ This pleaſure undoubtedly farre excelleth all THAT plea-
 “ ſures that in this life maie be obtained.”

Life of Picus. pag. 12.

“ THAT euyl aungels the deuilles.”

Pag. 386 of his workes.

Now I have always hitherto ſuppoſed this to be a careleſs
 and vicious manner of writing in our antient authors; but I
 begin

begin to suspect that they were not guilty of any false concord in this application of the word. When treating formerly of the *Conjunctions*, I remember, you left **THAT** unexplained. I thought it not very fair at the time; and you gave but a poor reason for the omission. Will you oblige me now, by informing me whether you think the etymology and meaning of **THAT** will justify this antient use of the word;

H.

In my mind, perfectly. For **THAT** (in the Anglosaxon *Ðæt*, i. e. *Ðeað*, *Ðeāt*) means *Taken*, *Assumed*; being merely the past participle of the Anglosaxon verb *Ðean*, *Ðegan*, *Ðion*, *ϕιηλν*, *Ðiczan*, *Ðigian*; *sumere*, *assumere*, *accipere*; to *THE*, to *Get*, to *Take*, to *Assume*.

“ Ill mote he **THE**

“ That caused me

“ To make myselfe a frere.”

Sir T. More's Workes. pag. 4.

IT and **THAT** always refer to some thing or things, person or persons, *Taken*, *Assumed*, or *Spoken of* before; such only being the meaning of those two words. They may therefore well supply each other's place: as we say indifferently, and with the same meaning, of any action mentioned in discourse; either—“ **IT** is a good action;” or, “ **THAT** is a good action.” i. e. *The Said* (action) is a good action; or, *The Assumed* (action) is a good action; or, *The action, Received* in discourse, is a good action.

THE (our *Article*, as it is called) is the Imperative of the same verb *Dean*: which may very well supply the place of the correspondent Anglosaxon article *re*, which is the Imperative of *reon*, *videre*: for it answers the same purpose in discourse, to say—*See man*, or, *Take man*. For instance;

“THE man THAT hath not musicke in himselfe

“Is fit for treasons,” &c. Or,

“THAT man is fit for treasons,” &c.

TAKE man (OR SEE man;) TAKEN man hath not musicke, &c.
SAID man, OR TAKEN man is fit for treasons, &c.

This analysed method of speech must, I know, seem strange and awkward to you at first mention; but try it repeatedly, as I have done for years; apply this meaning frequently on every occasion where THE and THAT are used in the language; and I fear not your conviction. But if the experiment should fail, and leave you in the smallest doubt, we will then enter farther into the subject: for we must hereafter return to it.

F.

All this may be as you have represented it; and the Bishop perhaps may not be displeased at the intelligence. But you have lost sight of my original question. What say you to this monstrous alteration of *unsalted* for *Whinid'st*?

H.

I say, that a man must either have no ears, or very long ears, not to perceive that this was never Shakspeare's language.

Metre

Metre is not confined to Verse: there is a tune in all good prose; and Shakspeare's was a sweet one. If *unsalted* is to be adopted instead of *Whinid*; to keep his tune, you must omit one of the two monosyllables, either *then* or *thou*.

In behalf of the word *Whinid*, Mr. Steevens has well noted that, Francis Beaumont in his letter to Speght, on his edition of Chaucer's works, 1602, says—"Many of Chaucer's words are become, as it were, *vinew'd* and hoarie with over long lying."

And Mr. Justice Blackstone, on the same side, has observed that—"In the preface to James the first's bible, the translators speak of *Fenowed* (i. e. *Vinew'd* or mouldy) traditions."

And Mr. Malone himself acknowledges that—"In Dorsetshire they at this day call cheese, that is become mouldy, *Vinny* cheese."

F.

But why it is called *Whinid*, or *Vinew'd*, or *Fenowed*, or *Vinny*, does not any how appear: and its meaning is only to be conjectured from the context, where the word is found. Now I wish to know whether *Whinid* is also a participle: and, if a participle, of what verb.

H.

WHINID—*Vinew'd*, *Fenowed*, *Vinny*, or *pinie*, Is a past participle: and of the verb *pyngean*, to corrupt, to decay, to wither, to fade, to pass away, to spoil in any manner. *pinie* blap,

blap, in Anglosaxon is a corrupted or spoiled loaf, whether by mould or any other means. “ þpæt ða ða Gabanſcean ga-
 “ menlice pæddon. And mid gearlice pape pædon to Iorue.
 “ Namon him ealde gercy. and unornlic ſerud. and pīne
 “ blapar.” *Joshua*. Chap. 9. (Verses 3. 4. 5.)

F.

It seems probable enough: and it is not at all surprising that this Anglosaxon verb, pyngean, should have been overlooked; since it has left behind it no other traces of its former existence, but barely this solitary expression.

H.

I beg your pardon: It has left a numerous issue. No European etymologist can do without it. Whither else can he turn, without exposing himself, for the French *Faner*, *Se fener*, *Evanouir*, and *Fange*; for the Italian *Affanno*, *Affannare*, and *Fango*; for the Latin *Vanus*, and *Vanescō*; for the German *Pfennig*; and for the English FAINT, and FEN; and many other words, with which I forbear at this time to pester you?

F.

And yet they have done very well without it.

H.

They have done, it is true: How well, yourself shall judge. —Junius says—“ FAINT, languidus, pusillanimus, ignavus,
 “ periculo cedens, est a Gallico *Feindre*, non audere, subdu-
 “ cere se discrimini: solent nempe timidi atque imbelles for-

“ *midinem suam pluribus vanissimorum obtentuum figmentis*
 “ *tegere.*”

Minshew—“ *FAINT*, a Gallico *Faner*, a Lat. *Vanescere.*”

Skinner—“ *FAINT*, a Fr. G. *Faner*, *Fener*; *deficere*, *deflo-*
 “ *rescere*, *flaccescere*, *emori.*”

Menage, Orig. Franc.—“ *FANER*, comme ce mot vient de
 “ *Fænum*, quand on le dit dans le sens propre, en parlant
 “ d’une prairie que l’on *Fane*; je crois qu’il en vient pareille-
 “ ment quand il signifie *se fêtrir*, *se sécher*: car comme le foin,
 “ quand on le fane, se fêtrit et devient pâle; de même on dit,
 “ dans le sens figuré, *Se Faner*, de tout ce qui perd sa pre-
 “ mière couleur, sa beauté, son air vif.”

Menage, Orig. Ital.—“ *AFFANNARE*, *AFFANNO*, Da *Afa*,
 “ che vale quell’ affanno cagionato da gravezza d’aria, o da
 “ gran caldo: detto dagli Spagnuoli *Afan*; e *Ahan* da i
 “ Francesi. Vuole il Monofini, sia *Afa*, voce Ebreica.”

“ *FANGO*—da *Fimus*: in questa maniera: *Fimus*, *Fimi*,
 “ *Fimicus*, *Femcus*, *Fencus*, *Fengus*, *Fangus*, *Fango*: e per me-
 “ taplasmo *Fanga*: onde il Francese *Fange.*”

F.

Enough, and too much of this. I will have nothing to do
 with *Afa*, voce Ebreica; nor with *Fimicus*, *Fencus*, &c. I will
 rather accept your Anglosaxon derivation.—I understand
 you then to say that *FAINT* (as well as *Fennowed*, &c.) is the
 past

past participle of pyngean: yet it does not terminate in ED or 'D.

H.

In English nothing is more common than the change of the participial terminating D to T. Thus,

JOINT—is *Joined, Join'd, Joint.*

FEINT—is *Feigned, Feign'd, Feint.*

GIFT—is *Gived, Giv'd, Gift.*

RIFT—is *Rived, Riv'd, Rift.*

“The shippe droue unto a castle and was al to RIVEN.”

Historie of Prince Arthur, part 1st. chap. 25.

“Warres 'twixt you twaine would be

“As if the world should cleave, and that slaine men

“Should fodder up the RIFT.”

Antony and Cleopatra. p. 353.

“The clouds

“From many a horrid RIFT abortive pour'd

“Fierce rain with light'ning mix'd.”

Paradise Regain'd. Book 4. V. 411.

CLEFT
CLIFT
CLIFF

—is *Cleaved, Cleav'd, Cleft.*

“Adowne

“ Adowne he shofth his hand to the CLYFTE

“ In hope to fynde there some good gyfte.”

Sompner's Tale. fol. 44. pag. 2. col. 1.

“ But yet this CLIFTE was so narrowe and lyte

“ It was nat fene.”

Tysbe. fol. 210. pag. 2. col. 1.

“ And romyng on the CLEVIS by the see.”

Hypphile. fol. 214. pag. 1. col. 1.

“ This lady rometh by the CLYFFE to play.”

Hypphile. fol. 214. pag. 1. col. 2.

“ In tyme of Crystus passyon the veyl of the Jewes temple to rente
“ and CLEEF in two partes.”

Diues and Pauper. thyrde Comm. cap. 3.

“ She founde that moneye hangynge in the craueyses and CLYFTES of
the half bushel.”

Diues and Pauper. 4th Comm. cap. 4.

“ Loue led hym to his deth and CLEEF his hert atwo.”

Diues and Pauper. tenth Comm. cap. 3.

“ Rob Douer's neighbouring CLEEVES of sampyre.”

Poly-olbion. Song. 18.

THRIFT—is *Thrived, Thriv'd, Thrift.*

SHRIFT—is *Shrived, Shriv'd, Shrift.*

DRIFT—is *Drived, Driv'd, Drift.*

“ Be plaine, good son, rest homely in thy DRIFT

“ Ridling confession findes but ridling *shrift.*”

Romeo and Juliet. pag. 61.

“ It could no more be hid in him
 “ Than humble banks can go to law with waters
 “ That DRIFT winds force to raging.”

B. and Fletcher. *Two Noble Kinsmen*.

“ Some log perhaps upon the waters swam
 “ An useles DRIFT, which, rudely cut within,
 “ And hollow'd, first a floating trough became.”

Dryden. *Annus mirabilis*. Stanza 156.

THEFT—is *Theved, Thev'd, Theft.*

WEFT—is *Weved, Wev'd, Weft.*

HEFT—is *Heved, Hev'd, Hest.*

“ There may be in the cup
 “ A spider steep'd; and one may drinke, depart,
 “ And yet partake no venome (for his knowledge
 “ Is not infected) but if one present
 “ Th' abhor'd ingredient to his eye, make knowne
 “ How he hath drunke, he cracks his gorge, his fides,
 “ With violent HEFTS.”

Winter's Tale. pag. 282.

“ In the hert there is the *Hefde*, and the hygh wyll.”

Vision of Pierce Ploughman. fol. 7. pag. 1.

HAFT—is *Haved, Hav'd, HAFT*. The HAFT, of a knife or poniard, is the *Haved* part; the part by which it is *Haved*.

“ But yet ne *fond* I nought the HAFT
 “ Whiche might unto the blade accorde.”

Gower. lib. 4. fol. 68. pag. 1. col. 1.

HILT—is *Held, Helt, Hilt*. The HILT of a sword is the *Held* part, the part which is *Held*.

TIGHT—is *Tied, Tied, Tight*, of the Anglofaxon verb *Tian*, *vincire, To Tie*.

“ To feie howe fuche a man hath good
 “ Who fo that reafone underftoode
 “ It is unproperlicke fayde :
 “ That good hath hym, and halt him TAIDE
 “ That he ne gladdeth nought withall,
 “ But is unto his good a thrall.”

Gower, lib. fol. 34. pag. 1. col. 1.

DESERT—is *Deserved, Deserv'd, Desert*.

FART, a very innocent word, (The Egyptians thought it divine *) *Fared, far'd, Fart*, i. e. *Fared, Gone*; the past participle of *papan, To Fare*, or *To Go*. The meaning of this word appears to have been understood by those who introduced the vulgar country custom of faying upon fuch an occafion,—
 “ And joy go with you.”

TWIST—is *Twiced, Twic'd, Twist*.

QUILT—is *Quilled, Quill'd, Quilt*.

WANT—is *Waned, Wan'd, Want*, the past participle of *Wantan*, *decrefcere, To Wane, To fall away*.

* “ Crepitus ventris pro numinibus habendos effe docuere.”

Clemens Romanus. v. Recognit.

“ Iidem Ægyptii cum plerisque vobiscum non magis Ifidem quam
 “ ceparum acrimonias metuunt; nec Serapidem magis quam ftrepitus,
 “ per pudenda corporis expreffos, extremifcunt.”

Minucius Felix. Octavio.

GAUNT—is *Ge-waned*, *Gewan'd*, *Gewant*, *G'want*, *Gaunt*; the past participle of *Le-panian*, *To Wane*, to decrease, to fall away. *Ge* is a common prefix to the Anglofaxon verbs. GAUNT was formerly a very common word in English.

“As GANT as a greyhound.”

Ray's proverbial Similies.

————— “How is't with aged GAUNT?
 “Oh how that name befits my composition:
 “Old Gaunt indeed, and GAUNT in being old:
 “Within me greefe hath kept a tedious fast,
 “And who abstaynes from meate, that is not GAUNT?
 “For sleeping England long time haue I watcht,
 “Watching breeds leanneffe, leanneffe is all GAUNT.
 “The pleasure that some fathers feede upon
 “Is my strict fast, I mean my childrens lookes,
 “And therein fasting hast thou made me GAUNT.
 “GAUNT am I for the graue, GAUNT as a graue,
 “Whose hollow wombe inherits nought but bones.”

Richard the Second, pag. 28.

“This man,
 “If all our fire were out, would fetch down new
 “Out of the hand of Jove; and rivet him
 “To Caucasus, should he but frown: and let
 “His own GAUNT eagle fly at him, to tire.”

B. Jonson. Catiline.

“Two mastiffs GAUNT and grim her flight pursu'd,
 “And oft their fastened fangs in blood embru'd.
 “And first the dame came rushing through the wood,
 “And next the *famish'd* hounds.”

Dryden. Theodore and Honoria.

DRAUGHT

DRAUGHT—the past participle of *Draȝan*, *To Draugh*, (now written *To Draw*) *Draughed*, *Draugh'd*, *Draught*.

RENT—*Rended*, *Rend'd*, *Rent*; of the verb *To Rend*.

BENT—A person's *Bent* or *Inclination*. *Bended*, *Bend'd*, *Bent*.

TILT—of a boat or waggon: the past participle of the Anglofaxon verb *Tilian*, i. e. *To raise*, or *to lift up*. *To Till* the ground, is, *To raise it*, *To turn it up*. *Atilt*, is well said of a vessel that is raised up; but we ought to say *To Till*, and not *To Tilt* a vessel.

“Many wynter men lyued, and no meate ne TILIDEN.”

Vision of Pierce Ploughman, passus. 15. fol. 72. pag. 2.

“Turned upsidowne, and ouer TILT the rote.”

Vis. of P. Ploughman, pass. 21. fol. 112. pag. 1.

“He garde good fayth flee, and false to abyde,

“And boldly bare downe with many a bright noble,

“Much of the wit and wisedome of Westminster hal,

“He iustled tyll a iustice, and iusted in his eare

“And OUERTILT al his truth.”

Vis. of P. Ploughman, pass. 21. fol. 113. pag. 2.

“O hye God, nothyng they tell, ne howe,

“But in Goddes worde TELLETH many a balkè.”

Chaucer, *Ploughmans Tale*, fol. 95. pag. 2. col. 2.

F.

What is MALT?

3.

H. MOULD

H.

MOULD } Though now differently pronounced, written, and
 and } applied by us, are one and the same French word
 MALT, } *Mouillé*; the past participle of the verb *Mouiller*,
 to wet or to moisten. *Mouillé*, anglicised, becomes *Mouilled*,
Mouill'd, *Mould*: then *Moult*, *Mault*, *Malt*. Wetting or
 moistening of the grain is the first and necessary part of the
 process in making what we therefore well term MALT.

“ He had a cote of christendome as holy kyrke beleueth

“ And it was MOLED in mani places.”

Vision of P. Ploughman, pass. 14. fol. 68. pag. 2.

“ Shal neuer cheft BYMOLEN it, ne mough after byte it.”

Vis. of P. P. passus 15. fol. 71. pag. 2.

“ This leper loge take for thy goodly bour

“ And for thy bed, take nowe a bounch of stro,

“ For wayled wyne and meates thou hadst tho,

“ Take MOULED breed, pirate, and fyder four.”

Complaynt of Cresseyde, fol. 204. pag. 1. col. 1.

“ And with his blode shall washe undefouled

“ The gylt of man with rust of synne YMOULED.”

Lydgate (1531). *Lyfe of our Lady*, boke 2. pag. 45.

“ Whan mamockes was your meate

“ With MOULD bread to eat.”

Skelton. (Edit. 1736.) pag. 197.

F.

EN, as well as ED, is also a common participial termination,
 and our ancestors affixed either indifferently to any word. Sir
 Thomas

Thomas More appears to have had a predilection for EN, and he writes *Understanden*, whilst his contemporary Bishop Gardner preferred ED, and therefore wrote *Understanded*: We have deserted both, and now use the past tense *Understood* instead of the participle. But will not a final EN or 'N likewise direct us to some of these concealed participles?

H.

Surely, to many. After what we have noticed in *Poltroon*, *Daftard*, and *Coward*, we cannot avoid seeing, that

CRAVEN—is one who has *craved* or *craven* his life from his antagonist—dextramque precantem protendens.

LEAVEN—is from the French *Lever*, to raise; i. e. That by which the dough is raised. So the Anglosaxons called it *heapan*, the past participle of their own verb *heapan*, to raise.

HEAVEN — (subaud. some place, any place) *Heav-en* or *Heav-ed*.

“ They say that this word HEUEN in the article of our foyth, ascendit
“ ad coelos, signifieth no certaine and determinat place. Som tyme it
“ signifieth only the suppre place of creatures.”

A Declaration of Christe, cap. 8. by Johan Hoper. 1547.

BACON—is evidently the past participle of *Bacan*, To Bake, or to dry by heat.

“ Our brede was newe BAKEN, and now it is hored, our botels and
“ our wyne weren newe, and now our botels be nygh *brusten*.”

Diues and Pauper. 2d. comm. cap. 20.

“ And

“ And there they dranke the wine and eate the venifon and the foules
BAKEN.”

Hist. of Prince Arthur. 1st. part. chap. 133.

“ As Abraham was in the playn

“ Of Mamre where he dwelt,

“ And BEAKT himfelfe agaynst the funne

“ Whose parching heat he felt.”

Genesis, chap. 18. fol. 34. pag. 1. By W. Hunnis. 1578.

“ Crane, beinge rosted or BAKEN, is a good meate.”

Castel of Helth, fol. 21. pag. 1. By Syr Thomas Elyot.

“ Whosoever hath his mynd inwardly ameled, BAKEN, and through
“ fyred with the loue of God.”

Lupset's Workes. Of Charite. pag. 5.

BARREN—i. e. *Barr-ed*, stopped, shut, strongly closed up,
which cannot be opened, from which can be no fruit nor issue.

“ God shall make heven and the ayer aboue the, brasen; and the
erthe byneth the, yreny; that is to saye, BAREYNE, for defaute of rayne.”

Dives and Pauper. 10th comm. cap. 8.

“ For God thus plagued had the house

“ Of Bimelech the king,

“ The matrix of them all were STOPPT,

“ They might no issue bring.”

Genesis. By W. Hunnis.

“ For the Lord had fast CLOSED up all the wombs of the house of
“ Abimelech.”

Genesis, chap. 20. v. 18.

So,

So, in an imprecation of barrenness, in Beaumont and Fletcher's *Woman Hater*. Act 5. Sce. 3.

" Mayst thou be quickly old and painted; mayst thou dote upon some
 " sturdy yeoman of the Wood-yard, and he be honest; mayst thou be
 " *barr'd* the lawful lechery of thy coach, for want of instruments; and
 " last, be thy womb *unopen'd*."

STERN—*Ster-en, Ster'n, i. e. Stirr-ed.* It is the same word and has the same meaning, whether we say—a STERN countenance, i. e. a *moved* countenance, moved by some passion; or the STERN of a ship, i. e. The *moved* part of a ship, or that part by which the ship is *moved*. It is the past participle of the verb *stýpan, stýpan, movere*; which we now in English write differently, according to its different application, *To Stir*, or, *To Steer*. But which was formerly written in the same manner, however applied.

" The STERNE wynde so loude gan to route

" That no wight other noyse might here."

Troylus, boke 3. fol. 176. pag. 2. col. 1.

" There was no more to skippen nor to praunce

" But boden go to bedde with mischaunce

" If any wight STERYNG were any where

" And let hem slepen, that a bedde were."

Troylus, boke 3. fol. 176. pag. 1. col. 2.

" And as the newe abashed nightyngale

" That stynteth first, whan she begynneth syng,

" Whan that she hereth any heardes tale,

" Or in the hedges any wight STERYNG."

Troylus, boke 3. fol. 179. pag. 1. col. 2.

L

" She

“ She fell in a grete malady as in a colde palsey, so ferforth that she
 “ myght neyther STERE hande nor fote.”

Nychodemus Gospell, chap. 8.

“ Whan I sawe the STERYNGES of the elementes in his passyon, I
 “ byleued that he was Sauyours of the worlde.”

Nychodemus Gospell, chap. 17.

“ He dyd se as he thought oure blessed lady brynge to hym fayre
 mylke in a foule cuppe, and STERED hym to ete of it.”

Myracles of our Lady, pag. 10. (1530.)

“ Yf the chylde STEARE not ne moue at fuche tyme.”

Byrthe of Mankynde, fol. 15. pag. 2. (1540.)

“ Warne the woman that laboureth to STERE and moue herselfe.”

Byrthe of Mankynde, fol. 23. pag. 2.

“ I suffre, and other poore men lyke unto me, am many a tyme
 “ STERYD to grutche and to be wery of my lyfe.”

Diues and Pauper, 1st. comm. cap. 1.

“ Yf a man wyll STYRE well a shyp or a bote, he may not stande in
 “ the myddes of the shyp, ne in the former ende; but he muste stande
 “ in the laste ende, and there he may STYRE the shyp as he wyl.”

Diues and Pauper, 9. comm. cap. 8.

“ This byfshop STERITH up afreshe these olde heresies.”

Gardners Decl. against Joye, fol. 25. pag. 1. (1546.)

“ He STERID against himselfe great wrath and indignation of God.”

Dr. Martin. *Of Priestes unlawful Marriages*, chap. 8.

“ It is yourselves that STEIRE your fleash.”

Dr. Martin, &c. chap. 11.

“ Let

“ Let the husbände geue hys wyfe hir dutie, that is if she craue for
“ it, if they feare otherwise that Sathan wyll STIERE in them the deuile she
“ defyre to liue incontinentlie.”

Dr. Martin, &c. chap. 11.

“ Let hym that is angry euen at the fyrste confyder one of these
“ thinges, that lyke as he is a man, so is also the other, with whom he
“ is angry, and therefore it is as lefull for the other to be angry, as unto
“ hym: and if he so be, than shall that anger be to hym displeasant, and
“ STERE hym more to be angrie.”

Castel of Helth, by Syr T. E. fol. 63. pag. 1.

“ Rough deeds of rage and STERNE impatience.”

1st. Part Henry 6. pag. 113.

“ The sea, with such a storme as his bare head
“ In Hell-blacke night indur'd, would have buoy'd up
“ And quench'd the stelled fires.
“ Yet, poore old heart, he holpe the heauens to raine.
“ If wolues had at thy gate howl'd that STERNE time,
“ Thou should'st haue said, good porter turne the key.”

Lear, pag. 300.

“ He that hath the STIRRAGE of my course
“ Direct my fute.”

Romeo and Juliet, pag. 57.

“ Tread on a worm and she will STEIR her tail.”

Ray's Scottish Proverbs.

DAWN—is the past participle of Dagian, *lucescere*.

“ Tyll the daye DAWED these damofels daunced.”

Vision of Pierce Ploughman, pass. 19. fol. 103. pag. 2.

“ In the **DAWYNGE** and **fpryngyng** of the daye, byrdes begynne to
“ **fynge.**”

Diues and Pauper, 1st. comm. cap. 28.

“ And on the other side, from whence the morning **DAWS.**”

Poly-olbion. Song 10.

BORN—is the past participle of **Beapan**, to bear: formerly written **BOREN**, and on other occasions now written **BORNE**. **BORN** is, *Borne* into life or into the world.

BEARN (for a child) is also the past participle of **Beapan**, to bear; with this only difference: that *Born* or *Bor-en* is the past tense *Bore* with the participial termination **EN**: and **BEARN** is either the past tense *Bare*, or the Indicative *Bear*, with the participial termination **EN**.

“ For Maris loue of heuen

“ That **BARE** the blisful **BARNE** that bought us on the rode.”

Vision of P. P. passus 3. fol. 8. pag. 1.

CHURN—(*Chyren*, *Chyr'n*, *Chyrn*) is the past participle of **Lýpan**, *agitare*, *vertere*, *revertere*, to move backwards and forwards.

YARN—is the past participle of **Lýppan**, *Lýpian*, to prepare, to make ready. In *Antony and Cleopatra*, pag. 367.—“ **YARE**, **YARE**, good Iras”—is the Imperative of the same verb; the **Ʒ** and **ȝ** of the Anglosaxons, however pronounced by them, being often (indeed usually) softened by their descendants to **Y**.

When

When Valeria in *Coriolanus*, page 4, says——“ You would
 “ be another Penelope: yet they say, all the YEARNÉ she
 “ spun in Ulysses absence did but fill Athica full of mothes.”
 ——*Yearne* (i. e. *Yaren*) means *Prepared* (subaud. Cotton, Silk,
 or Wool) by spinning.

F.

Is BRAWN one of these participles?

H.

ED and EN are Adjective as well as Participial terminations:
 for which, by their meaning (for all common terminations have
 a meaning, nor would they otherwise be common termina-
 tions) they are equally qualified. Thus we say——*Golden*,
Brazen, *Wooden*, *Silken*, *Woolen*, &c. and formerly were used
Silver-en, *Ston-en*, *Treen-en*, *Rof-en*, *Glas-en* &c.

“ Thei worshipiden not deuelys and fymylacris, goldun, *silueren*, and
 “ brasone, and *stonen*, and *treenen*; the whiche nether mown se nether
 “ here nether wandre.”

In the modern translation,

“ That they should not worship Devils and Idols *of gold*, and silver,
 “ and brass, and stone, and *of wood*; which neither can see nor hear
 “ nor walk.”

Apocalips. Chap. 9. V. 20.

“ And I saw as a *glasun* see meynd with fier, and hem that ouer-
 “ camen the beeft and his ymage, and the noumbre of his name ston-
 “ dyng aboute the *glasun* sæ.”

In

In the modern translation,

“ And I saw as it were a sea of *glafs* mingled with fire: and them
“ that had gotten the victory over the beast, and over his image, and
“ over his mark, and over the number of his name, stand on the sea
“ of *Glaſs*.”

“ Whan Phebus the sonne begynneth to ſprede hys clerenesse with
“ *Rofen* chariottes.”

Chaucer. Boecius. boke 2. fol. 227. pag. 1. col. 1.

“ The day the fayrer ledeth the *Rofen* horſe of the ſonne.”

Boecius. boke 2. fol. 231. pag. 2. col. 2.

“ That er the ſonne tomorrowe be ryſen newe

“ And er he haue ayen *Rofen* hewe.”

Chaucer. Blacke Knyght. fol. 291. pag. 1. col. 1.

“ In their time thei had *Treen* chalices and golden preſtes, and now
“ haue we golden chalices and *Treen* preſtes.”

Sir T. More's Works. Dialogue &c. pag. 114.

“ Sir Thomas Rokeſby being controlled for firſt ſuffering himſelfe to
“ be ſerued in *TREENE* cuppes, answered—Theſe homely cups and
“ diſhes pay truly for that they containe: I had rather drinke out of
“ *TREENE*, and pay gold and ſiluer, than drinke out of gold and ſiluer,
“ and make wooden payment.”

Camdens Remains. pag. 241.

Our Engliſh word *BOAR* is the Angloſaxon *Bar*, which they pronounced broad as *Bawr*; and ſo our Northern countrymen ſtill call it, and formerly wrote it. So they wrote *Rar*, and pronounced *Rawr*, what we now write and pronounce *Roar*.

"The berfit **BARIS** and beris in thare styis
 " *Raring* all wod."

Douglas. booke 7. pag. 204.

"Or with loud cry folowand the chace
 " Efter the fomy *Bare*."

Douglas. booke 1. pag. 23.

So the Anglofaxon

Bar	Which we now call and write	Boat	Are still pro- nounced in the North	Bawt
Ban		Bone		Bawen
ham		Home		Hawm
Abad		Abode		Abawd
Bald		Bold		Bawld
Djan		Drone		Drawn
Stan		Stone		Stawen
Lað		Loth		Lawth
ram		Foam		Fawm
KΛΛds	—	Cold	—	Cawld
Eald				

Bar-en or *Baw-en*, *Bawr'n*, was the antient adjective of *Bar*, *Bawr*; and, by the transposition of *r*, *Bawrn* has become **BRAWN**.

BRAWN therefore is an Adjective, and means *Boar-en* or *Boar's* (subaud.) *Flesh*.

F.

Is not this a very singular and uncommon kind of transposition?

By

H.

By no means. Amongst many others, what we now call and write

Grafs	Was formerly called and written	Gers—A. s.	Læpp
Bright		- - - -	Býphc
Profile		Ital. Porfilo	
Brothel		Bordel	
To Thresh		- - - -	Deppcian
Threshold		- - - -	Deppcold
Thrilled		Thirled	
Wright		- - - -	Kýphc
Nostril &c.		Neifthyrl. &c.	

GRASS.

" His uthir wechty harnes, gude in nede,
" Lay on the GERS besyde him in the mede."

Douglas. booke 10. pag. 350.

" The grene GERS bedewit was and wet."

Douglas. booke 5. pag. 138.

" Unto ane plesand grund cumin ar thay,
" With battil GERS, fresche herbis and grene swardis."

Douglas. booke 6. pag. 187.

BROTHEL.

" One Leonin it herde telle,
" Whiche maister of the BORDEL was."

Gower. lib. 8. fol. 181. pag. 2. col. 2.

“ He hath hir fro the BORDELL take.”

Gower. lib. 8. fol. 182. pag. 1. col. 2.

“ These *harlottes* that haunte BORDELS of these foule women.”

Chaucer. Parsons Tale. fol. 114. p. 2. col. 1.

“ She was made naked and ledde to the BORDELL house to be
“ defouled of fynfull wretches.”

Diues and Pauper. 4th comm. cap. 23.

THRILL.

“ Quhare as the fwelth had the rokkis THIRLLIT.”

Douglas. booke 3. pag. 87.

“ The cald drede tho gan Troianis inuaide,

“ THIRLLAND throwout hard *Banis* at euery part.”

Douglas. booke 6. pag. 164.

“ The prayer of hym that loweth hym in his prayer THYRLETH the
“ clowdes.”

Diues and Pauper. 1st comm. cap. 56.

“ It is a comon prouerbe, that a shorte prayer THYRLETH heuen.”

Diues and Pauper. 1st comm. cap. 56.

NOSTRIL.

“ At thare NEISTHYRLES the fyre fast fnering out.”

Douglas. booke 7. pag. 215.

And what we now write and call

Burnt

Bird

Third

Thirty

Thirst

Burst

Thorpe &c.

Were formerly written
and called

Brent

Brid

Thrid

Thritti

Thrust

Braft

Thrope &c.

BURN.

“ Forsothe it is beter for to be weddid than for to be BRENT.”

Corinthies. chap. 7. V. 9.

“ The great clamour and the weymentyng

“ That the ladyes made at the BRENNYNG

“ Of the bodyes.”

Knyghtes Tale. fol. 1. pag. 2. col. 2.

“ By the lawe, canone 26. fuche wytyches sholde be heded and BRENTE.”

Dives and Pauper. 1st comm. cap. 34.

“ God hath made his arowes hote with BRENNYNGE thynges, for they that ben BRENTE with synne shall BRENNE with the fyre of helle.”

Dives and Pauper. 8th comm. cap. 15.

“ But would to God these hatefull bookes all

“ Were in a fyre BRENT to poudre small.”

Sir T. Mores Workes.

BIRD.

“ Foxis han *Borwis* or dennes, and BRIDDIS of the eir han nestis.”

Mattheu. chap. 8. (V. 20.)

“ When

“ Whan euery BRYDDE upon his laie

“ Emonge the grene leues fingeth.”

Gower. lib. 7. fol. 147. pag. 1. col. 1.

“ Houndes shal ete thy wyfe Iesabell, and houndes and BRYDDES shal
“ ete thy bodye.”

Dives and Pauper. 9th comm. cap. 4.

THIRD.

“ He wente efte and preiede the THRIDDE tyme.”

Mattheu. chap. 26. (V. 44.)

THIRTY.

“ Thei ordeyneyde to him THRITTY plates of siluer.”

Mattheu. chap. 26. (V. 15.)

“ Judas folde Cryfte, Goddes Sone, for THRYTTY pens.”

Dives and Pauper. 9th comm. cap. 4.

THIRST.

“ I hungride and ye gauen not to me for to ete; I THRISTIDE, and
“ ye gauen not to me for to drinke.—Lord, whanne faien we thee hun-
“ gringe, ether THRISTINGE.”

Mattheu. chap. 25. (V. 35. 37.)

“ He that bileueth in me shal neuer THRISTE.”

John. chap. 6. (V. 35.)

“ There spronge a welle freshe and clere,

“ Whiche euer shulde stonde there

“ To THRUSTIE men in remembrance.”

Gower. lib. 6. fol. 129. pag. 2. col. 2.

OF ABSTRACTION.

"Neither hunger, THRUST, ne colde."

Parsons Tale. fol. 118. pag. 1. col. 2.

"Tantalus that was destroyed by the woodenesse of longe THRUSTE."

Boecius. boke 4. fol. 240. pag. 1. col. 1.

"And in deserte the byble bereth wytnesse

"The ryuer made to renne of the stene

"The THRISTE to staunche of the people alone."

Lydgate. Lyfe of our Lady. pag. 65.

"The THRISTE of Dauid to staunche."

Lyfe of our Lady. pag. 164.

"They gaaf mete to the hungrye, drynke to the THRUSTYE."

Dives and Pauper. Of holy Pouerte. cap. 11.

"I hadde THRYSTE, and ye gaue me drynke."

Dives and Pauper. 8th comm. cap. 17.

"Ther shal be no wepyng, no cryeng, no hongre, no THRUST."

Dives and Pauper. 10th comm. cap. 10.

"Their THRUST was so great

"They asked neuer for meate

"But drinke, still drynke."

Skelton. pag. 132.

BURST.

"All is to BRUST thylke regyon."

Knyghtes Tale. fol. 10. pag. 1. col. 1.

"The teares BRASTE out of her eyen two."

Doctour of Physickes Tale. fol. 65. pag. 1. col. 1.

"Have

"Haue here my trueth, tyl that my hert BRESTE."

Frankelyns Tale. fol. 52. pag. 1. col. 2.

"And in his brest the heaped woe began

"Out BRUSTE."

Troylus. boke 4. fol. 183. pag. 2. col. 1.

"BROSTEN is mine herte."

Dido. fol. 213. pag. 1. col. 2.

"And with that worde he BREST out for to wepe." pag. 78.

———— "The great statue

"Fell to the erthe and BRASTE on peces fmale." pag. 139.

"The false idolis in Egipte fell downe

"And all to BRASTE in peces." pag. 147.

"Wherefore his mother of very tender herte

"Out BRASTE on teres." pag. 167.

Lyfe of our Lady. By Lydgate.

"The blood BRASTE out on euery fyde."

1st comm. cap. 2.

"Our botels and our wyne weren newe, and now our botels be nygh
"BRUSTEN."

2d comm. cap. 20.

"Sampfon toke the two pylers of the paynims temple, which bare up
"all the temple, and shooke them togydre with his armes tyl they
"BROSTEN, and the temple fell downe."

5th comm. cap. 22. *Diues and Pauper.*

"Eftan

“ Esau hym met, embraced hym
 “ And frendly did him kyffe,
 “ They both BRAST forth with teares and wept.”

Genesis. chap. 33. fol. 83. pag. 2.

“ Here ye wyll clap your handes and extolle the strength of truth, that
 “ BRESTETH out, although we Phariseis (as ye Saduces call us) wolde
 “ oppresse it.”

Gardners Declaration &c. against Joye. fol. 122. pag. 2.

“ The doloure of their heart BRASTE out at theyr eyen.”

Sir T. More. Rycharde the Thirde. pag. 65.

“ Such mad rages runne in your heades, that forfaking and BRUSTING
 “ the quietnesse of the common peace, ye haue heynously and trayto-
 “ rously encamped your selfe in fiede.”

Sir John Cheke. Hurt of Sedition.

THORP.

“ There stode a THROPE of fyght ful delectable
 “ In whiche poore folke of that village
 “ Hadden her beeftes.”

Clerke of Orenf. Tale. fol. 46. pag. 1. col. 2.

“ As we were entring at the THROPES ende.”

Parsons Prol. fol. 100. pag. 2. col. 1.

So of $\phi\rho\epsilon\nu\epsilon\tau\iota\kappa\omicron\varsigma$ the Italians made *Farnetico*; and of *Farnetico*
 we make *Frantick*; and of *Chermosino* we make *Crimson*. In
 all languages the same transposition takes place; as in the
 Greek

Greek *Καρδια* and *Κραδιη*, &c. And the Greeks might as well have imagined these to be two different words, as our etymologists have supposed BOARD and BROAD to be; though there is not the smallest difference between them, except this metathesis of the letter R: the meaning of BOARD and BROAD being the same, though their modern application is different.

F.

Well. Be it so. I think your account of BRAWN has an advantage over Junius and Skinner*: for your journey is
much

* Junius says—"BRAWN, callum; inde *Brawn of a boar* est. callum aprugnum. Videntur autem BRAWN istud Angli desumpsisse ex accusativo Gr. *πῶρος*, callus; ut ex *πῶρον*, per quandam contractionem et literæ R transpositionem, primò fuerit *πῶν*, atque inde BRAWN."

Skinner says—"BRAWN, pro Apro, ingeniose deflectit amicus quidam doctissimus a Lat. *Aprugna*, supple *Caro*; rejecto initiali A, P in B, mutato, G eliso, et A finali *τς* u premissa.

"2. BRAWN autem pro callo declinari posset a Gr. *πῶρωμα*, idem signante; π in β mutato, ω priori propter contractionem eliso, ω posteriori in AU, et M in N, facillimo deflexu transeunte.

"3. Mallem tamen BRAWN, pro Apro, a Teut. *Brausen*, fremere; vel a *Brummen*, murmurare. Sed neutrum placet.

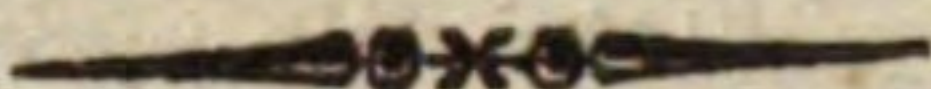
"4. BRAWN etiam sensu vulgatissimo callum aprugnum signat. Vir rev. deducit a Belg. *Beer*, aper, et *Rauw*, *Rouw*, in obliquis *Rauwen*, *Rouwen*, crudus. Quia exteri omnes hujus cibi insueti (est enim Angliæ nostræ peculiaris) carnem hanc pro crudo habent; ideoque modò coquunt, modò assunt, modò frigunt, modò pinsunt. Sed obstat, quod nullo modo verisimile est, nos cibi nobis peculiaris, Belgis aliisque gentibus ferè ignoti nomen ab insuetis sumxisse.

"5. Possit

much shorter and less embarrassed. But I beg it may be understood, that I do not intirely and finally accede to every thing which I may at present forbear to contest.

“ 5. Possit et deduci (licet nec hoc plane satisfaciat) ab A. s. Bar, aper, et *Run*, contr. pro *Runnen* vel *Le-punnen*, concretus, q. d. “ *Barrun* (i. e.) pars Apri maxime concreta, pars durissima.”

ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ, &c.



CHAP. IV.

THE SAME SUBJECT CONTINUED.

F.

I SEE the etymological use you would make of the finals *ν*, *τ*, and *ν*. But you said, early in our conversation, that *WRONG* was a past participle, as well as *RIGHT*; yet *WRONG* does not fall within any of those three classes.

H.

True. It belongs to a much more numerous and less obvious class of participles; which I should have been sorry to enter upon, till you had been a little seasoned by the foregoing.

WRONG—is the past participle of the verb *To Wring*, *ῥιγγαν*, *torquere*. The word answering to it in Italian is *Torto*, the past participle of the verb *Torquere*; whence the French also have *Tort*. It means merely *Wrung*, or Wrested from the *RIGHT* or *Ordered*—line of conduct.

N

F. If

F.

If it means merely *Wrung*, the past participle of *To Wring*, why is it not so written and pronounced? Doctor Lowth, in his account of the English verbs —

H.

O, my dear Sir, the bishop is by no means for our present purpose. His Introduction is a very elegant little treatise, well compiled and abridged for the object which alone he had in view; and highly useful to Ladies and Gentlemen for their conversation and correspondence; but affording no assistance whatever to reason or the human understanding: nor did he profess it. In the same manner an intelligent tasteful milliner, at the court end of the town, may best inform a lady, what the fashion is, and how they wear the things at present; but she can give her little or no account perhaps of the materials and manufacture of the stuffs in which she deals;—nor does the lady wish to know.

The bishop's account of the verbs (which he formed as well as he could from B. Jonson and Wallis) is the most trifling and most erroneous part of his performance. He was not himself satisfied with it; but says—"This distribution and account, "*if it be just.*"

He laid down in the beginning a false rule: and the consequent irregularities, with which he charges the verbs, are therefore of his own making.

Our

Our ancestors did not deal so copiously in Adjectives and Participles, as we their descendants now do. The only method which they had to make a past participle, was by adding ED or EN to the verb: and they added either the one or the other indifferently, as they pleased (the one being as regular as the other) to any verb which they employed: and they added them either to the Indicative mood of the verb, or to the past tense. *Shak-ed* or *Shak-en*, *Smytt-ed* or *Smytt-en*, *Grow-ed* or *Grow-en*, *Hold-ed* or *Hold-en*, *Stung-ed* or *Stung-en*, *Buyld-ed* or *Buyld-en*, *Stand-ed* or *Stand-en*, *Mow-ed* or *Mow-en*, *Know-ed* or *Know-en*, *Throw-ed* or *Throw-en*, *Sow-ed* or *Sow-en*, *Com-ed* or *Comen*, &c. were used by them indifferently. But their most usual method of speech was to employ the past tense itself, without *participializing* it, or making a participle of it by the addition of ED or EN. So likewise they commonly used their Substantives without *adjectiving* them, or employing those adjectives which (in imitation of some other languages and by adoption from them) we now employ.

Take as one instance (you shall have more hereafter) the verb *To Heave*, *heapan*.

By adding ED to the Indicative, they had the participle	<i>Heaved</i>
By changing D to T, mere matter of pronunciation, -	<i>Heaft</i>
By adding EN, they had the participle - - - - -	<i>Heaven</i>
Their regular past tense was (<i>heaf, heop</i>) - - - - -	<i>Hove</i>
By adding ED to it, they had the participle - - - - -	<i>Hoved</i>
By adding EN, they had the participle - - - - -	<i>Hoven</i>

And all these they used indifferently. The ship (or any thing else) was

<i>Heared</i> or <i>Heav'd</i>	} And these have left behind them in our modern language, the supposed sub- stantives, but really unsuspected Parti- ciples.	<i>Head</i>
<i>Heaft</i>		<i>Heft</i>
<i>Heaven</i>		<i>Heaven</i>
<i>Hove</i>		<i>Hoof, Huff,</i> and the diminutive <i>Hovel</i>
<i>Hoved</i> or <i>Hov'd</i>		<i>Howve</i> or <i>Hood, Hat,</i>
<i>Hoven</i>		<i>Hut</i> <i>Haven, Oven.</i>

You will observe that this past tense *hæp, hof, Hove*, was variously written, as *Heff, Hafe, Howve*.

"Whan Lucifer was *Heff* in heuen

"And ought moſte haue ſtonde in euen."

Gower, fol. 92. pag. 2. col. 2.

"And Arcite anon his honde up *Hafe*."

Knyghtes Tale, fol. 8. pag. 2. col. 1.

"Yet hoked ther an hundred in *Howves* of filke

"Sergeaunts yt beſemed that ſeruen at the barre."

Vision of P. Ploughman, fol. 4. pag. 1.

"Nowe nece myne, ye ſhul wel underſtonde,

"(Quod he) ſo as ye women demen al,

"That for to holde in loue a man in honde

"And hym her leſe and dere hert cal,

"And maken hym an *Howue* aboue a call,

"I mene, as loue another in this mene whyle,

"She doth herſelfe a ſhame, and hym a gyle."

Troilus, boke 3. fol. 176. pag. 2. col. 2.

"Nowe firſt quod this Ofwolde the Reue

"I pray you al, that ye not you greue

"That

“ That I answere, and som dele set his *Houfe*

“ For lefull it is with force, force of shoufe.”

Reues Prol. fol. 15. pag. 2. col. 1.

N. B. In some copies, it is written *Howue*.

To set his *Houfe* or *Howue*, is equivalent to what the Miller says before,

“ For I woll tell a legende and a lyfe

“ Both of a carpenter and hys wyfe

“ Howe that a clerke *set a wryghtes cappe.*”

Millers Tale, fol. 12. pag. 1. col. 1.

“ In this case it shal be very good to make a perfume underneth of
“ the *Houe* of an asse.”

Byrth of Mankynde, fol. 30. pag. 1.

“ Also fumigation made of the yes of salt fyshes, or of the *Houe* of
“ a horse.”

Byrth of Mankynde, fol. 33. pag. 1.

“ Strewe the powder or ashes of a calves *Houe* burnt.”

Byrth of Mankynde, fol. 54. pag. 2.

“ The stone *Houed* always aboue the water.”

Historie of Prince Arthur, 1st part. chap. 44.

“ Monkes and chanones and suche other that use grete ouches of
“ syluer and golde on theyr copes to fastene theyr *Hodes* ayenst the wynde.”

Diues and Pauper, 7th comm. cap. 12.

If you should find some difficulties (I cannot think they will be great) to make out to your satisfaction the above derivations; it will be but a wholesome exercise; and I shall not stop

now

now to assist in their elucidation; but will return to the word *WRONG*. I have called it a past participle. It is not a participle. It is the regular past tense of the verb *To Wring*. But our ancestors used a past tense, where the languages with which we are most acquainted use a participle: and from the grammars of the latter (or distribution of their languages) our present grammatical notions are taken: and I must therefore continue with this word (and others which I shall hereafter bring forward) to consider it and call it a past participle.

In English, or Anglosaxon (for they are one language) the past tense is formed by a change of the characteristic letter of the verb. By the characteristic letter I mean the vowel or diphthong which in the Anglosaxon immediately precedes the Infinitive termination *an. ean. ian. or gan. gean. gian.*

To form the past tense of *ƿringan, To Wring* (and so of other verbs, the characteristic letter *i* or *y* was changed to *a* broad. But, as different persons pronounced differently, and not only pronounced differently, but also used different written characters as representatives of their sounds; this change of the characteristic letter was exhibited either by *a* broad, or by *o*, or by *u*.

From Alfred to Shakespeare, both inclusively, *o* chiefly prevailed in the South, and *a* broad in the North. During the former part of that period, a great variety of spelling appears both in the same and in different writers. Chaucer complains of this.

“ And for there is so greate diuerſyte

“ In Englyſhe, and in writynge of our tonge.”

Troglus, boke 5. fol. 200. pag. 1. col. 1.

But

But since that time the fashion of writing in many instances has decidedly changed to *ou* and *u*; and in some, to *oa* and *oo* and *ai*.

But, in our inquiry into the nature of language and the meaning of words, what have we to do with capricious and mutable fashion? Fashion can only help us in our commerce with the world to the rule (a necessary one I grant) of

Loquendum ut Vulgus.

But this same fashion, unless we watch it well, will mislead us widely from the other rule of

Sentiendum ut sapientes.

F.

Heretic! What can you set up, in matter of language, against the decisive authority of such a writer as Horace?

Ufus,

Quem penes arbitrium est et jus et norma loquendi.

H.

I do not think him any authority whatever upon this occasion. He wrote divinely: and so *Vestris* danced. But do you think our dear and excellent friend, Mr. Cline, would not give us a much more satisfactory account of the influence and action, the power and properties of the nerves and muscles by which he performed such wonders, than *Vestris* could? Who, whilst he used them with such excellence, did not perhaps know he had them. In this our inquiry, my dear Sir, we are not poets nor dancers, but anatomists.

8.

E. Lett

F.

Let us return then to our subject.

H.

To the following verbs, whose characteristic letter is *i*, the present fashion (as Dr. Lowth truly informs us) continues still to give the past tense in *o*.

<i>Abide</i>	—	<i>Abode</i>
<i>Drive</i>	—	<i>Drove</i>
<i>Ride</i>	—	<i>Rode</i>
<i>Rise</i>	—	<i>Rose</i>
<i>Shine</i>	—	<i>Shone</i>
<i>Shrive</i>	—	<i>Shrove</i>
<i>Smite</i>	—	<i>Smote</i>
<i>Stride</i>	—	<i>Strode</i>
<i>Strive</i>	—	<i>Strove</i>
<i>Thrive</i>	—	<i>Throve</i>
<i>Write</i>	—	<i>Wrote</i>
<i>Win</i>	—	<i>Won</i>

To which he properly adds (though no longer in fashion)

<i>Chide</i>	—	<i>Chode</i>
And <i>Climb</i>	—	<i>Clomb</i>

“ Jacob *Chode* with Iaban.” *Genesis* xxxi. 36.

“ And the people *Chode* with Moses.” *Numb.* xx. 3.

“ And shortly *Clomben* up all thre.”

Millers Tale, fol. 14. pag. 1. col. 2.

“ Sens

"Sens in astate thou *Clomben* were so hye."

Monkes Tale. fol. 87. pag. 2. col. 1.

"The sonne he sayde is *Clombe* up to heuen."

Tale of Nonnes Priest. fol. 90. pag. 1. col. 1.

"So effated I was in wantonnesse

"And *Clambe* upon the fychell whele so hye."

Testam. of Cresseyde. fol. 204. pag. 2. col. 1.

"Up I *Clambe* with muche payne."

3d Boke of Fame. fol. 297. pag. 2. col. 1.

"High matters call our muse; inviting her to see

"As well the lower lands, as those where lately she

"The Cambrian mountains *Clome*."

Poly-olbion. Song 7.

"It was a Satyr's chance to see her silver hair

"Flow loofely at her back, as up a cliff she *Clame*."

Poly-olbion. Song 28.

You will please to observe that the past participles of the above verbs *Abide*, *Drive*, *Shrive*, and *Ride*, besides the supposed substantives *DRIFT*, *SHRIFT*, (which we before noticed) furnish also the following; viz.

ABODE. i. e. Where any one has *Abided*.

DROVE. i. e. Any number of animals *Driven*.

SHROVE—As SHROVE-TIDE. i. e. The time when persons are *Shrived* or *Shriven*.

ROAD. i. e. Any place *Ridden* over. This supposed substantive *ROAD*, though now so written, (perhaps for distinction sake, to correspond with the received false notions of language)

O

was



was formerly written exactly as the past tense. Shakespeare, as well as others, so wrote it.

“ The martlet

“ Builds in the weather on the outward wall

“ Euen in the force and RODE of casualtie.”

Merchant of Venice. (1st Folio) pag. 172.

“ Here I reade for certaine that my ships

“ Are safelie come to RODE.”

Merchant of Venice. pag. 184.

“ A theeuisli liuing on the common RODE.”

As you like it. pag. 191.

“ I thinke this is the most villanouse house in al London RODE for fleas.”

1st Part Henry 4. pag. 53.

“ Neuer a man's thought in the world keepes the RODE-way better
“ than thine.”

2d Part Henry 4. pag. 80.

“ This Dol Tearesheet should be some RODE, I warrant you, as com-
“ mon as the way betweene S. Alban's and London.”

2d Part Henry 4. p. 81.

“ I haue alwaye be thy beeft, and thou haste alwaye RODEN on me,
“ and I ferued the neuer thus tyll now.”

Dives and Pauper. 9th comm. cap. 5.

“ They departed and ROAD into a valey, and there they met with a
“ squier that ROADDE upon a hackney.”

Historie of P. Arthur. 3d part. chap. 66.

But, together with the unfashionable Clomb and Chode, the
bishop should also have noticed, that by a former (and generally
not

not more distant) fashion, the following verbs also (though now written with A, U, OU, or I short) gave us their past tense in O.

<i>Begin</i>	—	<i>Begon</i>
<i>Bid</i>	—	<i>Bod</i>
<i>Forbid</i>	—	<i>Forbode</i>
<i>Bind</i>	—	<i>Bond</i>
<i>Bite</i>	—	<i>Bote</i>
<i>Cling</i>	—	<i>Clonge</i>
<i>Drink</i>	—	<i>Dronk</i>
<i>Find</i>	—	<i>Fond</i>
<i>Fling</i>	—	<i>Flong</i>
<i>Fly</i>	—	<i>Flow</i>
<i>Give</i>	—	<i>Gove</i>
<i>Glide</i>	—	<i>Glode</i>
<i>Ring</i>	—	<i>Rong</i>
<i>Rive</i>	—	<i>Rove</i>
<i>Shrink</i>	—	<i>Shronk</i>
<i>Sing</i>	—	<i>Song</i>
<i>Sink</i>	—	<i>Sonk</i>
<i>Slide</i>	—	<i>Slode</i>
<i>Sling</i>	—	<i>Slong</i>
<i>Spin</i>	—	<i>Spon</i>
<i>Spring</i>	—	<i>Sprong</i>
<i>Stick</i>	—	<i>Stoke, Stock</i>
<i>Sting</i>	—	<i>Stong</i>
<i>Stink</i>	—	<i>Stonk</i>
<i>Strike</i>	—	<i>Stroke</i>
<i>Swim</i>	—	<i>Swom</i>
<i>Swing</i>	—	<i>Swong</i>

<i>Swink</i>	—	<i>Swonk</i>
<i>Will</i>	—	<i>Woll</i>
<i>Wind</i>	—	<i>Wond</i>
<i>Wit</i>	—	<i>Wot</i>
<i>Wring</i>	—	<i>Wrong</i>
<i>Yield</i>	—	<i>Yold</i>

BEGIN.

“ An hyne that had hys hyre ere he *Begonne*.”

Vision of P. Ploughman. pass. 15. fol. 74. pag. 1.

“ The mightie God, which *Unbegonne*

“ Stont of hymselfe, and hath *Begonne*

“ All other thinges at his will.”

Gower. lib. 8. fol. 183. pag. 2. col. 2.

“ His berde was well *Begonne* for to spring.”

Knyghtes Tale. fol. 7. pag. 1. col. 2.

“ Now I praye the for Goddes sake for to perfourme that thou haste
“ *Begonnen*.”

Diues and Pauper. 4th comm. cap. 1.

“ This doctrine for priestes marriages tendeth to the ouerthrowe of
“ Christes relligion &c. And bothe this and all other lyke newe fangled
“ teachynges be now evidently knowen, to haue *Begon* with lecherie, to
“ haue continued with couetise, and ended in treason.”

Dr. Martin. *Dedication to Queene Marie.*

“ The temple of God in Hierusalem was *Begon* by Dauid and
“ fynished by Salomon.”

True Dyfferences, &c. By Lord Stafforde.

“ Folow.

"Folow this godd worke *Begon*."

A Declaracion of Christe. By Johan Hoper. cap. 13.

"God will, as he hath *Begon* continue your hignes in felicitie."

An Epitome of the Kynges Title &c. (1547.)

BID.

"Whan Christe himselfe hath *BODE* pees

"And fet it in his testament."

Gower. Prol. fol. 2. pag. 1. col. 2.

"He was before the kynges face

"Affent and *Boden*."

Gower. lib. 1. fol. 24. pag. 1. col. 1.

"And faith, that he hymselfe tofore

"Thinketh for to come, and *Bod* therfore

"That he him kepe."

Gower. lib. 2. fol. 32. pag. 1. col. 1.

"Whan Loue al this had *Boden* me."

Rom. of the Rose. fol. 133. pag. 1. col. 1.

"He ete of the *Forboden* tree."

Lydgate. Lyfe of our Lady. boke 2. pag. 37.

"Hadde he *Bode* them stone hyr, he hadde sayd ayenst his owne
"prechyng."

Diues and Pauper. 6th comm. cap. 6.

"For couetyse Nachor was stoned to deth, for he stalle golde and
"clothe ayenst goddes *Forbode*."

Diues and Pauper. 9th comm. cap. 4.

"But

OF ABSTRACTION.

“ But yet Lots wife for looking backe

“ Which was to her *Forbod*

“ Was turnde into a pyller falt

“ By mightie worke of God.”

Genesis. chap. 19. fol. 39. pag. 1.

“ Up is she go

“ And told hym so

“ As she was *Bode* to say.”

Sir T. Mores Workes.

BIND.

“ But Jupiter, which was his sonne,

“ And of full age, his father *Bonde*.”

Gower. fol. 88. pag. 1. col. 1.

“ He caught hir by the tressles longe

“ With the whiche he *Bonde* both hir armes.”

Gower. lib. 5. fol. 114. pag. 2. col. 1.

“ And with a chayne unuisible you *Bonde*

“ Togider bothe twaye.”

Chaucer. Blacke Knyght. fol. 290. pag. 2. col. 2.

“ The fende holdeth theym full harde *Bounde* in his *Boundes* as his
“ chattles and his thralles.”

Diues and Pauper. 1st comm. cap. 35.

“ Moche more it is nedeful for to unbynde this doughter of Abraham
“ in the sabbat from the harde *Bounde* in the whiche Sathanas had
“ holden her *Bounden* xviii yere longe.”

Diues and Pauper. 3d comm. cap. 14.

“ Onely

“ Onely bodely deth may departe them, as ayenst the *Bounde* of wed-
 “ loke. Goofly deth breketh that *Bounde*.”

Diues and Pauper. 6th comm. cap. 7.

“ God *Bonde* man to haue cure of woman in hyr myschief.”

Diues and Pauper. 6th comm. cap. 24.

“ The moneye that thou hydest in the erthe in waste is the raunsome
 “ of the prysoners and of myscheuous folke for to delyuere them out
 “ of pryson and out of BOUNDES, and helpe them out of woo.”

Diues and Pauper. 7th comm. cap. 12.

“ He hath lefte us a sacrament of his bleffid body the whiche we are
 “ BOND to use religiously.

A Declaracion of Chrifte. By Johan Hoper. cap. 8.

“ And I will make my *Band* wyth him,

“ An euerlasting *Band*,

“ And wyth his future feede to come

“ That euermore shall stande.”

Genesis. chap. 17. fol. 33. pag. I.

“ Sister, proue such a wife,

“ As my thoughts make thee, and as my farthest *Band*

“ Shall passe on thy approofe.”

Antony and Cleopatra. pag. 352.

“ Tell me, was he arrested on a *Band*?

“ Not on a *Band*, but on a stronger thing—a chain:

“ I, Sir, the sergeant of the *Band*, he that brings any man to answer it,
 “ that breakes his *Band*.”

Comedy of Errors. pag. 94.

BITE.

" He *Bote* his lips

" And wringing with the fist to wreck himself he thought."

Vision of P. Ploughman. pass. 6. fol. 21. pag. 2.

" Whan Adam of thilke apple *Bote*,

" His fwete morcell was to hote."

Gower. lib. 6. fol. 127. pag. 1. col. 2.

" Whan a mannes sone of Rome sholde be hanged, he prayed his fader
" to kyffe hym, and he *Bote* of his faders nose."

Diues and Pauper. 7th comm. cap. 7.

" The hart went about the table round, as hee went by other bordes
" the white brachet *Bote* him by the buttocke and pulled out a peece."

Historie of Prince Arthur. 1st part. chap. 49.

" Bartopus was hanged uppon a galos by the waste and armys, and
" by hym a mastiffe or great curre dogge, the whyche as soon euer he
" was smytten, *Bote* uppon the fayde Bartopus, so that in proceffe he
" all to rent hym."

Fabian. fol. 156. pag. 2. col. 2.

" He frowned as he wolde fwere by cockes blode,

" He *Bote* the lyppe, he loked passynge coye."

Skelton. pag. 68. (Edit. 1736.)

" The felfe fame hounde

" Might the confound

" That his own lord *Bote*

" Might bite afunder thy throte."

Skelton. pag. 224.

CLING.

" And than the knyghtes dyde upon hym a cloth of fylke whiche for
 " haboundaunce of blode was so CLONGE to hym that at the pullynge of
 " it was an hondred folde more payne to hym than was his scourgyng."

Nychodemus Gospell. chap. 6.

DRINK.

" But with stronge wine which he DRONKE

" Forth with the trauaile of the daie

" Was DRONKE."

Gower. lib. 2. fol. 33. pag. 1. col. 1.

" And thus full ofte haue I bought

" The lie, and DRONKE not of the wyne."

Gower. lib. 3. fol. 52. pag. 1. col. 2.

" They nolde drinke in no maner wyfe

" No drinke, that *Dronke* might hem make."

Sompners Tale. fol. 43. pag. 1. col. 2.

" Noe *Dranke* wyne foo that he was *Dronke*, for he knewe not the
 " myght of the wyne."

Diues and Pauper. 4th comm. cap. 1.

" Mylke newe mylked DRONKE fastyng."

Castel of Helth. fol. 14. pag. 2.

FIND.

" Thus was the lawe deceiuable,

" So ferforth that the trouth *Fonde*

" Rescous none."

Gower. lib. 2. fol. 37. pag. 1. col. 1.

OF ABSTRACTION.

- " Among a thoufande men yet *Fonde* I one
 " But of all women *Fonde* I neuer none."

Marchauntes Tale. fol. 33. pag. 1. col. 2.

FLING.

- " And made him blacke, and reft him al his fonge
 " And eke his speche, and out at dore him *Flonge*
 " Unto the dyuel."

Manciples Tale. fol. 92. pag. 2. col. 2.

- " Matrons *Flong* gloues, ladies and maids their scarffes."

Coriolanus. pag. 11.

- " And Duncan's horfes
 " Beauteous and fwift, the minions of their race;
 " Turn'd wilde in nature, broke their ftalls, *Flong* out,
 " Contending 'gainft obedience."

Macbeth. pag. 138.

FLY.

- " And the fowles that *Flowe* forth

Vifion of P. Ploughman. fol. 44. pag. 1.

- " But this Neptune his herte in vayne
 " Hath upon robberie fette.
 " The *Brid* is *Flowe*, and he was let,
 " The fayre maide is hym escaped."

Gower. lib. 5. fol. 117. pag. 1. col. 2.

- " But I dare take this on honde,
 " If that ſhe had wynges two,
 " She wolde haue *Flowen* to hym tho."

Gower. lib. 5. fol. 104. pag. 1. col. 1.

" He

" He fLOWE fro us so fwyfte as it had ben an Egle.

Nychodemus Gospell. chap. 15.

GIVE.

" Hadde suffrid many thingis of ful manye lechis, and hadde *Goue*
" alle hir thingis, and hadde not profited eny thing."

Mark. chap. v. (V. 26.)

" Forsoth the traitour hadde *Goue* to hem a signe."

Mark. chap. xiv. (V. 44.)

" He seide to hem it is *Gouun* to you to knowe the misterie, ether
" priuyte, of the rewme of God."

Mark. chap. iv. (V. 11.)

" Forsothe it shal be *Gouun* to him that hath."

Mark. chap. iv. (V. 25.)

" The kynge counsailed in the case,

" Therto hath *Youen* his assent."

Gower. lib. 1. fol. 14. pag. 1. col. 1.

" With that the kynge, right in his place,

" An erledome, whiche than of *Eschete*

" Was late falle into his honde,

" Unto this knight, with rente and londe,

" Hath *Youe*."

Gower. lib. 1. fol. 26. pag. 2. col. 2.

" Pallas whiche is the goddesse

" And wife to Mars, of whom prowesse

" Is *Youe* to these worthy knightes."

Gower. lib. 5. fol. 117. p. 1. col. 1.

"The high maker of natures

"The worde to man hath *Youe* alone."

Gower. lib. 7. fol. 169. pag. 2. col. 2.

GLIDE.

"She *GLODE* forth as an adder doth."

Gower. lib. 5. fol. 105. pag. 1. col. 1.

"The vapour, which that fro the erthe *GLODE*

"Maketh the sonne to seme ruddy and brode."

Squiers Tale. fol. 26. pag. 2. col. 1.

RING.

"If he maie perce hym with his tonge,

"And eke so loude his belle is *Ronge*."

Gower. lib. 2. fol. 49. pag. 2. col. 2.

"The rynges on the temple dore they *Ronge*."

Knyghtes Tale. fol. 8. pag. 2. col. 1.

"A fooles belle is soone *Ronge*."

Rom. of the Rose. fol. 145. pag. 1. col. 2.

"They wyll not suffre theyr belles be *Rongen* but they haue a certayn
"moneye therfore."

Diues and Pauper, 7th comm. cap. 23.

"Be man or woman deed and doluen under claye, he is soone for-
"geten and out of mynde passed a waye. Be the belles *Ronge* and the
"masses *Songe* he is soone forgotten."

Diues and Pauper, 9. comm. cap. 12.

"The

" The great Macedon, that out of Persie chafed
 " Darius, of whose huge power all Asia *Rong*,
 " In the rich arke Dan Homers rimes he placed,
 " Who fained iestes of heathen princes *Song*."
Earl of Surreys Songes and Sonets. fol. 16. pag. 1.

" Than shall ye haue the belles *Rong* for a miracle."
Sir T. More's Works. A Dialogue &c. pag. 134.

RIVE.

" And for dispayre, out of his witte he ferte
 " And *Roue* hymselfe anon throughout the herte."
Leg. of Good Women. Cleopatra. fol. 210. pag. 1. col. 2.

" Therewith the castle *Roue* and walls brake, and fell to the earth."
Historie of Pr. Arthur. 1st part. chap. 40.

" He *Roue* himselfe on his owne sword."
Hist. of Pr. Arthur. 1st part. chap. 42.

" The thick mailes of their halbeards they carued and *Roue* in funder."
Hist. of Pr. Arthur. 1st part. chap. 54.

" The boore turned him sodainely and *Roue* out the lungs and the
 " heart of Sir Launcelots horse, and or euer Sir Launcelot might get
 " from his horse the boore *Roue* him on the brawne of the thigh up to
 " the huckle bone."

Hist. of Pr. Arthur. 3d part. chap. 17.

SHRINK.

" Her lippes *Shronken* ben for age."
Gower. lib. 1. fol. 17. pag. 1. col. 1.

" Somtyme

“ Somtyme she constryned and *Shronke* her feluen lyke to the com-
 “ men mesure of men: and somtyme it seemed that she touched the
 “ heuen with the hight of her hed. And whan she *houe* her heed hyer,
 “ she perced the selfe heuen.”

Chaucer. Boecius. boke 1. fol. 221. pag. 1. col. 1.

“ Because the man that stroue with him
 “ Did touch the hollow place
 “ Of Jacob’s thighe, wherein hereby
 “ The *Shronken* Synewe was.”

Genesis. chap. 32. fol. 83. pag. 1.

“ A nother let flee at the lorde Standley which *Shronke* at the stroke
 “ and fel under the table, or els his hed had ben cleft to the tethe: for
 “ as shortely as he *Shranke*, yet ranne the blood aboute hys eares.”

Sir T. More. Rycharde the thirde. pag. 54.

SING.

“ And therto of so good measure
 “ He *Songe*, that he the beastes wilde
 “ Made of his note tame and milde.”

Gower. Prol. fol. 7. pag. 1. col. 2.

“ On whiche he made on nyghtes melody
 “ So fwetely, that all the chambre *Rong*,
 “ And Angelus ad virginem he *Song*,
 “ And after that he *Songe* the kynges note.”

Myllers Tale. fol. 12. pag. 1. col. 2.

“ So loude *Sange* that al the woode *Rong*.”

Blacke Knyght. fol. 287. pag. 2. col. 2.

“ Some *Songe* loude, as they had playned.”

Cuckowe and Nyghtingale. fol. 351. pag. 1. col. 1.

“ For

" For here hath ben the leude cuckowe

" And *Songen Songes* rather than haft thou."

Cuckowe and Nygtyngale. fol. 351. pag. 1. col. 2.

" The Abbot Songe that fame daye the hye maffe."

Myracles of our Lady. page 7. (1530.)

" Euery note fo *Songe* to God in the chirche is a prayeynge to God."

Diues and Pauper. 1st Comm. cap. 59.

" By this nygtyngale that fyngeth soo fwetely, I underftande Cryfte,
" Goddes fone, that *Songe* to mankynde *Songes* of endeles loue."

Diues and Pauper. 9th Comm. cap. 4.

" Which is *Song* yerly in the chirch."

Declaracion of Chrifte. By Johan Hoper. cap. 5. (1547.)

" If Orpheus had fo play'd, not to be underftood,

" Well might thofe men have thought the harper had been wood;

" Who might have fit him down, the trees and rocks among,

" And been a verier block than thofe to whom he *Song*."

Poly-olbion. Song. 21.

SINK.

" They *Sonken* into hell."

Vif. of P. Ploughman, paff. 15. fol. 72. pag. 2.

" And all my herte is fo through *Sonke*."

Gower. lib. 6. fol. 128. pag. 1. col. 1.

" And wolde God that all thefe rockes blacke

" Were *Sonken* in to hell for his fake."

Frankeleyns Tale. fol. 52. pag. 2. col. 2.

" His eyen drouped hole *Sonken* in his heed."

Test. of Crefeyde. fol. 202. pag. 2. col. 1.

" The

" The trees hath leaues, the *Bowes* done spread, new changed is the
 " yere,

" The water brookes are cleane *Sonke* downe, the pleasant banks
 " appere."

Songes and Sonets by the Earle of Surrey &c. fol. 62. p. 2. (1587.)

" Our ship is almost *Sonke* and loft."

Songes &c. by the Earle of Surrey, &c. fol. 91. pag. 2.

SLIDE.

" The fword *Slod* downe by the hawberke behinde his backe."

Hist. of Prince Arthur. 1st. part. chap. 14.

" His fword *Slode* down and kerued afunder his horse necke."

Hist. of P. Arthur. 2d part. chap. 59.

" In hys goynge oute of his ship, and takying the land, hys one fote
Slode, and that other *Stacke* faste in the sande."

Fabian. fol. 139. pag. 2. col. 1.

SLING.

" This Pandarus came leapyng in at ones

" And sayd thus, who hath ben wel ybete

" To day with fwerdes and *Slong* stones."

Troylus. boke 2. fol. 168. pag. 1. col. 1.

SPIN.

" O fatall fustren, whiche or any clothe

" Me shapen was, my destinyne me *Sponne*,

" So helpeth to thys werke that is *Begonne*."

Troylus. boke 3. fol. 176. pag. 2. col. 1.

OF ABSTRACTION.

115

" Or I was borne, my destiny was *Sponne*
 " By *Parcas* fyfterne."

Blacke Knyght. fol. 300. pag. 1. col. 1.

" Thende is in hym or that it be *Begonne*,
 " Men fayne the wolle whan it is wel *Sponne*,
 " Doth that the clothe is stronge and profitable."

Ballade to K. Henry 4. fol. 350. pag. 1. col. 1.

" If that thy wicked wife had *Sponne* the threde,
 " And were the weauer of thy wo."
Songes and Sonets by the Earle of Surrey &c. fol. 93. pag. 2.

SPRING.

" Out of the flint *Spronge* the flood that folke and beastes *Dronke*."
Vision of Pierce Ploughman, pass. 15. fol. 72. pag. 2.

" And thus is mankind or manhode of matrimony *Sprong*."
Vis. of P. Ploughman, pass. 17. fol. 90. pag. 1.

" Tho might he great merueile see
 " Of euery toth in his degree
 " *Sprong* up a knight with spere and shelde."

Gower. lib. 5. fol. 103. pag. 2. col. 2.

" Anone there *Sprong* up floure and gras."

Gower. lib. 5. fol. 106. pag. 1. col. 1.

" Thou shalt eke consider al the causes from whence they be *Sprong*."
Tale of Chaucer. fol. 76. pag. 2. col. 2.

" Out of his graue *Spronge* a fayre lyly."

Myracles of our Lady. pag. 22. (1530.)

Q

" From

OF ABSTRACTION.

" From these three sonnes that Noah left,

" And others of their bloud,

" Haue *Spronge* all nacions on the earth."

Genesis, chap. 10. fol. 19.

" Happy it was that these heretiques *Spronge* up in his dayes."

Gardner's Declaration &c. fol. 25. pag. 1.

" With our new religion new logicke is *Sprong* furth of late."

Dr. Martin of Priestes unlaiful Mariages. chapitre 5. pag. 52.

" Where loue his pleafant traines hath fowen

" Her beautie hath the fruites opprest,

" Ere that the buddes were *Sprong* and blowen." fol. 3. pag. 2.

" Of lingring doubts such hope is *Sprong*."

Songes &c. by the Earle of Surrey &c. fol. 18. pag. 1.

" Wherupon newe war *Sprong* betwene them and us."

Epitome of the Title &c. (1547.)

" From whence all knightly deeds and brave atchievements *Sprong*."

Poly-olbion. Song 3.

STICK.

" Thei haue anone the coffre *Stoke*."

Gower. lib. 8. fol. 180. pag. 1. col. 2.

" This coffer in to his chamber is brought

" Whiche that thei finde faste *Stoke*."

Gower. lib. 8. fol. 180. pag. 2. col. 1.

" In the midst thereof was an anuile of steele, and therein *STOOKE* a
" faire sworde naked by the point."

Hist. of Prince Arthur. 1st part. chap. 3.

" There

“ There to abyde *Stocked* in pryson.”

Lydgate. *Lyfe of our Lady.* boke 2. pag. 35. (1531.)

STING.

“ As thoughe he *Stongen* were to the herte.”

Knyghtes Tale. fol. 2. pag. 1. col. 1.

“ If cowe or calfe, ſhepe or oxe ſwel

“ That any worme hath eaten or hem *Stonge*

“ Take water of this wel.”

Pardoners Prol. fol. 65. pag. 2. col. 1.

“ I ſuffered to beten and bound, to be ſpateled and deſpyfed, to
“ be nayled to the croſſe, crowned with thornes, *Stongen* to the herte
“ with a ſpere.”

Diues and Pauper. 8th comm. cap. 14.

“ The fende which appered in the lyknes of an adder to Eue and
“ *Stange* her full euyl.” *Diues and Pauper.* 10th Comm. cap. 3.

“ With ſerpents full of yre

“ *Stong* oft with deadly payne.”

Songes &c. by the Earle of Surrey &c. fol. 84. pag. 1.

“ Who ſo euer was *Stong* or venemyd with the poyſon of the ſerpentes,
“ if he lokyd upon the ſerpent of braſſe might be helyd.”

Declaracion of Chriſte. By Johan Hoper. cap. 7.

“ The people were *Stong* with ſerpentes.”

Declaracion &c. cap. 7.

STINK.

“ Badde wedes whiche ſomtime *Stonken*.”

Teſtament of Loue. boke 1. fol. 313. pag. 1. col. 2.

STRIKE.

"Thou shalt strike a stroke the most dolorous that euer man *Stroke*."
Hist. of Prince Arthur. 1st part. chap. 33.

"Drew out his sword and *Strok* him such a buffet on the helmet."
Hist. of Prince Arthur. 1st part. chap. 111.

"They lashed together with their swords, and somtime they *Stroke* and
 "somtime they foined."
Hist. of P. Arthur. 3d part. chap. 13.

"And when this man might not preuayle

"Jacob to ouerthrow,

"He Jacob *Stroke* under the thigh."

Genesis. chap. xxxii. fol. 82. pag. 1.

"Frets call you these (quoth she) Ile fume with them:

"And with that word she *Stroke* me on the head."

Taming of a Shrew. pag. 216.

"Myselfe am *Stroke* in yeeres I must confesse."

Taming of a Shrew. pag. 217.

"Ile haue an action of battery against him, if there be any law in
 "Illyria: though I *Stroke* him first, yet it's no matter for that."

Twelve Night. pag. 270.

"With endless grief perplext her stubborn breast she *Strake*."

Poly-olbion. Song 7.

SWIM.

"Sweare then how thou escap'dst.

"*Swom* ashore (man) like a ducke."

Tempest. pag. 10.

"You

" You neuer swom the Hellespont."

Two Gent. of Verona. Act 1. Sce. 1.

" Put myself to mercy of the ocean, and *Swom* to land."

B. and Fletcher. *Knight of Malta.*

" Fish under water

" Wept out their eyes of pearle, and *Swoom* blind after."

Camdens Remains. pag. 338.

SWING.

" The fiery Tibalt, with his sword prepar'd,

" Which, as he breath'd defiance to my eares,

" He *Swong* about his head, and cut the windes."

Romeo and Juliet. pag. 54.

SWINK.

" Some put hem to the ploughe, pleden full felde

" In fettynge and fowyng *Swonken* full harde."

Vision of Pierce Ploughman, fol. 1. pag. F.

" Thei had that thei han *Befwonke*."

Gower. lib. 1. fol. 22. pag. 2. col. 2.

" Aleyn waxe wery in the dawning,

" For he had *Swonken* all the long nyght."

Reeues Tale. fol. 17. pag. 1. col. 2.

" Haft thou had fleen al nyght, or art thou *Dronke*,

" Or haft thou al nyght with some queen *Ifwonke*."

Manciples Prol. fol. 91. pag. 1. col. 2.

WILL.

OF ABSTRACTION.

WILL.

- “ And faide, if that he might acheue
 “ His purpos, it shall well be *Yolde*,
 “ Be so that thei hym helpe *Woled*.”

Gower. lib. 7. fol. 169. pag. 1. col. 2.

WIND.

- “ And with the clothes of hir loue
 “ She *Hilled* all hir bedde aboute.
 “ And he, whiche nothyng had in doute,
 “ Hir wimple *Wonde* aboute his cheke.”

Gower. lib. 5. fol. 121. pag. 2. col. 1.

- “ Loue bounde hym in cradel and *Wonde* in cloutes ful poure.”
Diues and Pauper. 10th comm. cap. 3.

WIT.

- “ For God it *Wote*, he fatte ful ofte and *Songe*
 “ When that his shoe ful bitterly hym *Wronge*.”

Wife of Bathes Prol. fol. 36. pag. 1. col. 2.

WRING.

- “ Hunger in hast tho hent waftour by the maw
 “ And *Wrong* him so bi the wombe, that his eies watred.”
Vision of Pierce Ploughman. pass. 7. fol. 33. pag. 2.

- “ For whiche he wept and *Wronge* his honde,
 “ And in the bedde the blody knyfe he *Fonde*.”

Man of Lawes Tale. fol. 21. pag. 2. col. 1.

"So hard him *Wrong* of sharpe desyre the payne."

Troilus. boke 3. fol. 210. pag. 2. col. 2.

"And but it the better be stamped, and the venomous ieuse out
"*Wrongen*, it is lykely to enpoysonen all tho that therof tasten."

Testament of Loue. boke 3. fol. 332. pag. 1. col. 1.

"To moche trusted I, wel may I fayne,

"Upon your lynage, and your fayre tonge,

"And on your teares falsly out *Wrong*."

Chaucer. *Phillis*. fol. 209. pag. 1. col. 2.

"The dome of God is lykened to a bowe, for the bowe is made of
"ii thynges, of a *Wrong* tree and ryght stryng, &c. And as the
"archer in his *Shetyng* taketh the *Wrong* tree in hys lyfte honde and
"the ryght stryng in his ryght honde, and draweth them atwynne &c."

Diues and Pauper. 8th comm. cap. 15.

"And then Sir Palomides wailed and *Wrong* his hands."

Hist. of P. Arthur. 2d part. chap. 73.

"And with my hand those grapes I tooke

"That rype were to the shew:

"And *Wrong* them into Pharos cuppe

"And wyne therof did make."

Genesis. chap. 40. fol. 100. pag. 1.

"Wiues *Wrong* their hands."

Songes &c. By the Earle of Surrey &c. fol. 89. pag. 1.

"Give me those lines (whose touch the skilful ear to please)

"That gliding flow in state, like swelling Euphrates,

"In which things natural be, and not in falsely *Wrong*;

"The sounds are fine and smooth, the sense is full and strong."

Poly-olbion. Song 21.

"When

“ When your ignorant poetasters have got acquainted with a strange
“ word, they never rest till they have *Wrong* it in.”

B. Jonson. *Cynthia's Revels*. Act. 2. Sce. 4.

“ Conuoy me, Sibyll, that I go not *Wrang*.”

Douglas. Prol. of boke 6. pag. 158.

YIELD.

“ And thus this tyranne there

“ Beraft hir fuche thyng, as men feyne,

“ May neuer more be Yolden ageyne.”

Gower. lib. 5. fol. 114. pag. 1. col. 2.

“ And glader ought his frendes be of his deth,

“ Whan with honour *Yolde* is up the breth.”

Knyghtes Tale. fol. 11. pag. 2. col. 1.

“ Ne had I er now, my swete herte dere,

“ Ben *Yolde*, iwis, I were nowe not here.”

Troylus, boke 3. fol. 179. pag. 1. col. 1.

“ The said Charles so sharply affauted the towne of Dam, that in shorte
“ proceffe after it was *Yolden* unto him.”

Fabian. pag. 154.

“ Yf an other mannes good be not *Yolden* ayen whan it may be *Yolden*,
“ he that ftale it doth noo verry penaunce.”

Dines and Pauper. 7th comm. cap. 12.

F.

Enough, Enough. Innumerable instances of the same may,
I grant you, be given from all our antient authors. But does
this import us any thing?

H.

Surely much : if it shall lead us to the clear understanding of the words we use in discourse. For, as far as we “ know not “ our own meaning ;” as far as “ our purposes are not endowed “ with words to make them known ;” so far we “ gabble like “ things most brutish.” But the importance rises higher, when we reflect upon the application of words to Metaphysics. And when I say Metaphysics ; you will be pleased to remember, that all general reasoning, all Politics, Law, Morality and Divinity, are merely Metaphysic.

F.

Well. You have satisfied me that *Wrong*, however written, whether *Wrang*, *Wrong*, or *Wrung* (like the Italian *Torto* and the French *Tort*) is merely the past tense (or past participle, as you chuse to call it) of the verb *To Wring* ; and has merely that meaning. And I collect, I think satisfactorily, from what you have said, that

SONG—i. e. Any thing *Singed*, *Sang*, or *Sung*, is the past participle of the verb *To Sing* : as *Cantus* is of *Canere*, and *Ode* of *αειδω*. That

BOND } —however spelled, and with whatever *subaudition*
 BAND } applied, is still one and the same word, and is
 BOUND } merely the past participle of the verb *To Bind*.

“ As the custome of the lawe hem BONDE.” pag. 29.

“ We shall this serpent from our BONDES chase.” pag. 56.

“ His power shall fro royalme to royalme
 “ The BONDES stratche of his royalte
 “ As farre in south as any flode or any see.” pag. 156.

“ As the custome and the statute BANDE.” pag. 99.

“ And false goddes eke through his worchyng
 “ With royall might he shall also despise
 “ And from her fees make hem to arise,
 “ And fro the BONDES of her dwellynge place
 “ Of very force dryue hem and enchace.” pag. 155.

Lyfe of our Lady. By Lydgate. (1530.)

“ Droue theim all out of the mayne lande into isles the uttermost
 “ BONDES of al Great Briteigne.”

Epitome of the Kynges Title &c.

And that

BUNDLE—i. e. *Bondel*, *Bond-dæl*, is a compound of two participles *Bond* and *dæl*: i. e. a small *part* or *parcel Bound* up.

“ Papistrie being an heresie, or rather a BUNDLE made up of an
 “ infinite number of heresies.”

Warnyng agaynst the dangerous Practises of Papistes. (1559.)

And that

BIT } Whether used (like *Morfo*, *Morceau* or *Morsel*) for a
 BAIT } small piece, part, or portion of any thing; or for
 that part of a bridle (*imboccatura*) which is put into a horse's
 mouth; or for that hasty refreshment which man or beast
 takes upon a journey; or for that temptation which is offered
 by treachery to fish or fool; is but one word differently spelled,
 and is the past participle of the verb *To Bite*.

“ BAITs,

"BAITS, BAITS, for us to *bite* at."

Sejanus, Act. 2.

And that

BATTEL—(a term used at Eton for the small portion of food which, in addition to the College allowance, the collegers receive from their Dames,) is *Bat-dæl*. And

BAT-FUL—(a favourite term of Drayton,) is a similar compound of the two participles *Bat* and *Full*.

"That brook whose course so BATFUL makes her mould."

Poly-olbion. Song 10.

"Of Bever's BATFUL earth, men seem as though to fain,

"Reporting in what store she multiplies her grain.

Poly-olbion. Song 13.

"There's scarcely any soil that fitteth by thy side,

"Whose turf so BATFUL is, or bears so deep a swath."

Poly-olbion. Song 21.

"Which for the BATFUL glebe, by nature them deny'd,

"With mighty mines of coal, abundantly are blest."

Poly-olbion. Song 23.

That

DRUNK—is the past participle of the verb *To drink*: and

STROKE—of the verb *To Strike*.

Still this is but a very scanty portion of participles passing for substantives from the verbs in English whose characteristic letter is *i* or *y*.

H.

Scanty indeed, if these were all: especially if we include, as we ought to do, the numerous verbs which in the Anglo-saxon have the same characteristic letters. But I will produce enough to you; if you will promise me not to be tired with their abundance.

F.

That is more than I can possibly undertake; but I do engage to let you know it when it happens.

H.

THRONG—is the past participle of the verb *To Thring*.
Ðringan-comprimere, constringere.

F.

Thring! Where is that word to be found in English?

H.

In the antient New Testament, in Gower, in Chaucer, in Douglas, and in all our old authors.

“ He was THROGUN of the companye.”

Luk. chap. viii. (V. 42.)

“ And Ihesu seyth, who is it that touchide me? fotheli alle men
“ denyinge, Petir seide and thei that weren with him. Commaundour,
“ companyes THRYNGEN and tourmenten thee, and thou seist, who
“ touchide me.”

Luk. chap. viii. (V. 45.)

“ A naked

" A naked swerde the whiche she bare
 " Within hir mantell priuely,
 " Betwene hir hondes fodeinly
 " She toke, and through hir herte it THRONGE."

Gower. lib. 7. fol. 171. pag. 2. col. 1.

" And fodainly anon this Damyan
 " Gan pullen up the smocke, and in he THRONGE
 " A great tent, a thrifty and a longe."

Marchauntes Tale. fol. 33. pag. 2. col. 2.

" For there was many a birde finging
 " Throughout the yerde al THRINGYNG."

Romaunt of the Rose. fol. 123. pag. 1. col. 1.

" But in his fleue he gan to THRYNG
 " A rasour sharpe and wel byting."

Romaunt of the Rose. fol. 155. pag. 2. col. 2.

" When Calcas knew this tretise shulde helde
 " In confistorie amonge the Grekes sone
 " He gan in THRINGE forthe with lordes olde
 " And set hym there as he wont to done."

Troilus. boke 3. fol. 182. pag. 2. col. 2.

" But your glory that is so narowe and so straye THROGEN into so
 " lytel boundes."

Roecius. boke 2. fol. 230. pag. 1. col. 2.

" With bloody speres rested neuer styl;
 " But THRONG now here now there amonge hem bothe
 " That euerich other flew, so were they wroth."

Annelida and Arcite. fol. 170. pag. 2. col. 2.

" But

" But of my difeafe me lyft now a whyle to fpeke, and to informe
 " you in what maner of blyffe ye haue me THRONG."

Testament of Loue. boke 1. fol. 306. pag. 1. col. 2.

" What fhall I fpeke the care but payne, euen lyke to hel, fore hath
 " me affayled, and fo ferforthe in payne me THRONGE, that I leue my
 " tre is feer, and neuer fhall it frute forth bring."

Testament of Loue. Boke 3. fol. 332. pag. 2. col. 1.

" Amang the men he THRANG, and nane him faw."

Douglas. booke 1. pag. 26.

" Remoif all drede, Troianis, be not agast,
 " Pluk up your hartis, and heuy thoughtis doun THRING."

Douglas. booke 1. pag. 30.

" The Grekis rufchand to the thak on hicht
 " Sa thik thai THRANG about the portis all nycht,
 " That like ane wall thay umbefet the yettis."

Douglas. booke 2. pag. 53.

" The rumour is, doun THRUNG under this mont
 " Enceladus body with thunder lyis half *Bront*."

Douglas. booke 3. pag. 87.

" All folkis enuiroun did to the coiftis THRING."

Douglas. booke 5. pag. 131.

" And euer his fchynand fwerd about him *Swang*
 " Qubil at the laft in Volfcens mouth he THRANG."

Douglas. booke 9. pag. 292.

" And of hys inemys fum in clufit he,
 " Reflauand al that THRANG to the entre :
 " Ane full he was, and witles in ane thing,

" Perfauit

" Perfault not Turnus Rutuliane king
 " So violentlie THRING in at the yet."

Douglas. booke 9. pag. 304.

" The buftuous *Strake* throw al the armour THRANG."

Douglas. booke 10. pag. 334.

" The matrouns and young damyfellis, I wys,
 " That grete defire has fic thing to behald,
 " THRING to the ftretis and hie wyndoys thik fald."

Douglas. booke 13. pag. 472.

" When Sir Launcelot faw his part goe to the worft, hee THRONG
 " into the thickeft preffe with a fword in his hand."

Historie of Prince Arthur. 2d part. chap. 127.

" Sir Launcelot THRANG in the thick of the preffe."

Hift. of P. Arthur. 3d part. chap. 150.

" And fo it hapt when Jofeph came

" His brethren them amonge,

" They ftript from him his partie coate

" And then with thruft and THRONG

" They caft him in an emptie pit."

Genefis. chap. 37. fol. 93. pag. 2.

STRONG—is the paft participle of the verb *To String*. A
 STRONG man is, a man well *Strung*.

" Orpheus, whose fweet harp fo mufically STRONG,

" Inticed trees and rocks to follow him along."

Poly-olbion. Song 21.

" And little wanted, but a woman's heart

" With cries and tears had testified her smart;

“ But inborn worth, that fortune can controul,
 “ New **STRUNG**, and stiffer bent her softer soul.”

Sigismunda and Guiscardo. By Dryden.

BOLD—is the past participle of the verb *To Build*.

BOLT—is the same.—You seem surpris'd: Which does not surpris'e me: because, I imagine, you are not at all aware of the true meaning of the verb *To Build*; which has been much degraded amongst us by impostors. There seems therefore to you not to be the least shadow of corresponding signification between the verb and its participle. **HUTS** and **HOVELS**, as we have already seen, are merely things *Raised up*. You may call them habitations, if you please; but they are not *Buildings* (i. e. *Buildens*;) though our modern architects would fain make them pass for such, by giving to their feeble erections a strong name. Our English word *To Build* is the Anglo-saxon *Byldan*, to confirm, to establish, to make firm and sure and fast, to consolidate, to strengthen; and is applicable to all other things as well as to dwelling places.

“ Amyd the clois undar the heuin all bare
 “ Stude thare that time ane mekle fare altare,
 “ Heccuba thidder with hir childer for **BEILD**
 “ Ran all in vane and about the altare swarmes.
 “ Bot quhen she saw how Priamus has tane
 “ His armour so, as thought he had bene ying;
 “ Quhat fuliche thocht, my wretchit spous and kinge,
 “ Mouis the now sic wappynnis for to weild?
 “ Quhidder haistis thou? quod sche, of ne sic **BEILD**
 “ Haue we now myfter, nor sic defendoris as the.”

Douglas. booke 2. pag. 56.

And

And thus a man of confirmed courage, i. e. a confirmed heart, is properly said to be a *Builed*, *Built*, or **BOLD** man; who, in the Anglosaxon, is termed *Býlb*, *Býldeð*, *Ge-býlb*, *Ge-býldeð*, as well as *Balb*. The Anglosaxon words *Bolb* and *Bolt*, i. e. *Builed*, *Built*, are both likewise used indifferently for what we now call a *Building* (i. e. *Builden*) or strong edifice.

BOLT, as we now apply it, is that by which a door, shutter, &c. is fastened or strengthened.

DROP—Any thing *Dripped*; the past participle of *To Drip*.

CHOP—Any thing *Chipped*; the past participle of the verb *To Chip*.

PLOT—i. e. *Plighted*. A *plighted* agreement; any agreement to the performance of which the parties have *plighted* their faith to each other.

“ Pilgrames and Palmers *Plyght* hem togyther

“ For to seke S. James and sayntes at Rome.”

Vision of P. Ploughman. fol. 1. pag. 2.

PLEDGE—i. e. *Pleght*: the past participle of the same verb *To Plight*. The thing *Plighted*; from the Anglosaxon verb *Plihtan*, *Exponere vel objicere periculo, spondere, oppignerare*.

SPOT } The past participle of the verb *To Spit*, A. S.
SPOUT } *Spittan*. **SPOT** is the matter *Spitten*, *Spate*, or *Spitted*: and **SPOUT** is the place whence it was *Spitten* or *Spate*.

SNOT } Is the past participle of the verb *To Snite*, A. S.
 SNOUT } *ſnytan*, emungere, *To Wipe*. SNOT the matter
Snited or wiped away. SNOUT the part *Snited* or wiped.

“ He that SNITES his nose, and hath it not, forfeits his face to
 “ the king.”

Ray's Proverbial Sayings. pag. 68.

	SHOT
	SHOTTEN
	SHUT
	SHUTTLE
	SHUTTLE cork
	SHOOT
	SHOUT
	SHIT
	SHITTEN
	SHITTLE
	SHEET
	SCOT
Italian	SCOTTO
French	ESCOT, ÊCOT
Italian	SCHIATTA
	SCOUT
	SCATES
	SKIT
	SKITTISH
Dutch	SCHEET
	SKETCH
Dutch	SCHETS
Italian	SCHIZZO
French	ESQUISSE
Latin	SAGITTA.

All these, so variously written, pronounced and applied, have but one common meaning: and are all the past participle, *ſceat*, of the Anglofaxon and English verb *ſcytan*, *ſcitan*, *To Shite*, i. e. *projicere*, *dejicere*, to throw, to cast forth, to throw out.

Under the article SHEET, Junius promised——“ *Variarum vocabuli*
 “ *ſceat* acceptionum exempla, Deo
 “ *vitam viresque largiente, Lectori*
 “ *ſuppeditabit lexicon noſtrum*
 “ *Anglofaxonicum.*” But this has not been performed.

“ About

" About me than my fwerde I belt agane,
" And SCHOTE my lefte arme in my fcheild all mete."

Douglas. booke 2. pag. 61.

" Syne tuke his wand, quhare with, as that thai tel,
" The pail faulis he cauchis out of hell,
" And uthir sum thare gaith gan SCHETE ful hot
" Deip in the forouful grisse hellis *Pot.*"

Douglas. booke 4. pag. 108.

" All kynd defensis can Troianis prouide,
" Threw ftanis down, and SHOTYS here and thare,
" At euery part or opin fenifter."

Douglas. booke 9. pag. 296.

" The archer SHETYNGE in this bowe is Cryfte."

Diues and Pauper. 8th comm. cap. 15.

" Eke Hanniball when fortune him OUTSHIT
" Clene from his reigne, and from all his entent."

Songes, &c. By the Earle of Surrey, &c. fol. 20. pag. 1.

" 'Tis one of those odd tricks which forow SHOOTs
" Out of the minde."

Antony and Cleopatra. pag. 358.

" I shall heare abide the hourelly SHOT
" Of angry eyes."

Cymbeline. p. 370.

" Another foul into my body SHOT."

B. and Fletcher. Act 1.

The French used formerly this same word in the same general meaning—" Les autres Nes qui nerent mie cele par
S 2 " guenchies,

“ guenchies, furent entrees en boche d’Auie ; et ce est la, ou
 “ li.Braz Sain Iorge CHIET en la grant mer.”

Ville Hardhuin. Edit. 1601. pag. 18.

I have already said, that it is common to all the verbs whose characteristic letter is *i* or *y*, to form the past tense in this manner ; and our ancestors wrote it ad libitum, either with *o*, or *a* broad, or *ou*, or *oo*, or *u*, or *i* short.

That a *SHOT*—from a gun, or bow, or other machine, means—something *Cast* or *Thrown* forth, needs neither instance nor explanation to persuade you. But a *SHOT* window may require both.

“ And forth he goth, ielous and amerous,
 “ Tyl he came to the carpenters hous,
 “ A lytel after the cockes had ycrowe,
 “ And dressed him by a *SHOT* wyndowe.”

Myllers Tale. fol. 13. pag. 1. col. 1.

“ Quharby the day was *Dawing* wele I knew ;
 “ Bad bete the fyre, and the candyll alicht,
 “ Syne bliffit me, and in my wedis dicht ;
 “ Ane *SCHOT* wyndo unschet any litel *On Char.*”

Douglas. prol. to booke 7. pag. 202.

A *SHOT* window means a *projected* window, *thrown out* beyond the rest of the front: What we now call a *Bow* window. And this was a very common method in our antient houses (many of which still remain ;) and was a circumstance worth the painting poet’s notice ; as affording a much better station

for the ferenading Clerk Abfolon (whom I think I now fee) than that which Mr. Urry and Mr. Tyrwhitt affign to him *.

When Speed (in the *Two Gentlemen of Verona*, pag. 27.) fays to Launce—"Ile to the alehouse with you prefently; where
" for one SHOT of five pence, thou fhalt haue five thoufand
" welcomes ;"—What elfe does he fay, but that—For five pence *Caft down*, or, For one *Caft* of five pence, he fhall have five thoufand welcomes ?

A SHOTTEN herring, is a herring which has *Caft* or *Thrown forth* its spawn.

A SHOOT of a tree, (In Italian SCHIATTA †, which is the fame participle) is—That which the tree has *Caft forth*, or *Thrown forth*.

" Quhare ftude ane wod, with SCHOUTAND bewis fchene."

Douglas. boke 6. pag. 189.

* Mr. Urry alters the Text to "SHOP" window.

Mr. Tyrwhitt retains SHOT window; but fays—"That is, I fuppofe, a
" window that was SHUT."

† Ferrari derives SCHIATTA from "*Caudex, Caudico, Ciocco, Caudicata, Schiatta:*" or from "*Scaturiendo:*" or from "*Scapus.*"—Menage difapproves thefe, and fays—"Crederei piuttosto derivaffe da "*Planta, Exfplanta, Schianta, Schiatta.*" And, upon fecond thoughts, is fo well fatisfied with this latter derivation from *Planta*; that his *Crederei piuttosto* is converted into—"Ne viene al ficuro."

A SHOUT

A SHOUT ("a word, says Johnson, of which no etymology is known") is no other than the same participle differently spelled, and applied to sound *Thrown* forth from the mouth.

"The nobles bended as to Ioue's statue, and the Commons made a Shower and thunder, with their caps and SHOWTS."

Coriolanus. pag. 11.

"You SHOOT me forth in acclamations hyperbolical,
"As if I lou'd my little should be dieted
"In prayfes."

Coriolanus. pag. 7.

"They threw their caps
"As they would hang them on the hornes o' th' moone,
"SHOOTING their emulation."

Coriolanus. pag. 2.

"UNSHOOT the noise that banish'd Martius;
"Repeale him."

Coriolanus. pag. 29.

SHUT and SHIT are also the past tense (and therefore past participle) of the verb *To Shite*. And though, according to the modern fashion, we now write—*To Shut* the door—the common people generally pronounce it more properly and nearly to the original verb, and say—*To Shet* the door: Which means to *Throw* or *Cast* the door to. But formerly it was otherwise written and pronounced: nor had a false delicacy proscribed a very innocent and decent word, till affectation made it otherwise.

"Forsothe

" Forsothe bifore the faith cam, we weren kepte undur the lawe SHIT
 " togidir in to that faith that was to be shewid. And so the lawe was
 " oure litel mastir in Crift."

Galathies. chap. ii. (v. 23, 24.)

" These han power of SHITTYNG heuen, that yt reyne not in the daies
 " of her prophecie."

Apocalips. chap. xi. (v. 6.)

" There Christ is in kingedome to close and to SHIT,
 " And to open it to hem, and heuens blisse shewe."

Vis. of P. Ploughman. pass. 1. fol. 2. pag. 2.

" Marchaunts meten with him and made him abide
 " And SHITTE hym in her shoppes to shewen her ware."

Vis. of P. Ploughman. pass. 3. fol. xi. pag. 1.

" For there is none so lytel thyng
 " So hyd ne closed with SHYTTYNG
 " That it ne is sene."

Rom. of the Rose. fol. 127. pag. 2. col. 1.

" And the sothfast garner of the holy grayne,
 " As fayth Guydo, was a mayde swete,
 " In whome was SHYTTE, sothely for to fayne,
 " The sacred store."

Lydgate. Lyfe of our Lady. pag. 128.

" For of her wombe the cloyster virginall
 " Was euer eliche bothe firste and laste
 " Closed and SHYTTE, as castell pryncipall,
 " For the holy ghošte deuised it and caste,
 " And at bothe tymes SHYTTE as lyke faste
 " In her chyldynge no more through grace ybroke
 " Than at her conceyuynge than it was unloke."

Lyfe of our Lady. pag. 210.

“ Fader Joseph, ye knowe well that ye buried the body of Jhesu,
 “ and, fader, ye knowe well that we SHYTTE you in prifon, and we
 “ coude not fynde you therin, and therfore tell us what befell there.
 “ Then Joseph answered and fayd, Whan ye dyde SHYTTE me in the
 “ clofe pryfon” &c.

Nychodemus Gospell. chap. 13.

“ Than they lad them in to theyr fynagoge, and whan they had
 “ SHYTTE the dores furely they toke theyr lawes &c.”

Nychodemus Gospell. chap. 15.

“ SHYTTE myghtely your gates with yren barres.”

Nychodemus Gospell. chap. 15.

“ All the gates and SHYTTYNGES with yren barres and boltes all to
 “ *Braste* in his holy comynge.”

Nychodemus Gospell. chap. 16.

“ Whan man or woman fholde pray, they fholde go in to theyr
 “ chambre and SHYTTE the dore to them. The dore that we fholde
 “ SHYTTE ben our fyue wyttes outwarde, to flee dystraccion.”

Diues and Pauper. fyrste comm. cap. 54.

“ She faye, that she hadde leuer to SHYTTE herselfe all quyck in the
 “ graue, than to harme eny foule that God made to his lykenesse.”

Diues and Pauper. 10th comm. cap. 4.

“ The yates of this cyte shall neuer be SHYTTE.”

Diues and Pauper. 10th comm. chap. 11.

“ Sometymes the mouth of the matrice is fo large and ample that it
 “ cannot conueniently SHYTTE itselfe together, nether contayne the
 “ feture or conception.”

Byrth of Mankynde, fol. 41. pag. 1.

“ And

“ And holding out her fyngers, SHYTTING together her hand, &c.”

Byrthe of Mankynde, fol. 51. pag. 1.

“ The woman fealeth her matrice verye fastelye enclosed and SHYTTE,
“ in so muche &c.”

Byrthe of Mankynde, fol. 84. pag. 2.

“ The foure sayde Bishoppes denounced kyng Ihon with his realme
“ of Englande accursed, and SHITTE faste the doores of the churches.”

Fabian. pag. 28.

“ That boke whiche as fainct Iohan faith in the Apocalyps is so SHYT
“ with vii clapses, that it cannot be opened but by the lambe, that whan
“ he SHYTTETH, then can no man open it, and whan he openeth it,
“ than can no man SHYT it.”

Sir T. Mores Workes. *A Dialogue &c.* 1st boke. pag. 111.

“ The temple of Christ is mans harte, and God is not included nor
“ SHIT in any place.”

Sir T. Mores Workes. *A Dialogue &c.* pag. 122.

“ Goddes determinacions be hydden frome us, and euery wyndowe
“ SHYT up, where we myghte pere into them.”

Gardeners Declaration against Ioye. fol. 45. pag. 2.

“ His disciples knew not how he entryd, the doores being SHIT.”

A Declaration of Christe. By Iohan Hoper. cap. 8.

I do not know that it is worth while; but it can do no harm to notice, that the expreffion of—getting SHUT of a thing—means—to get a thing THROWN off or *Cast* from us. And that a Weaver's SHUTTLE or SHITTLE (*Shut-del*, *Shit-del*) means a small instrument SHOT, i. e. *Thrown* or *Cast*.

"An honest weaver, and as good a workman

"As e'er SHOT SHUTTLE."

B. and Fletcher. *The Coxcombe.* pag. 334.

A SHUTTLE-cork or SHITTLE-cork has the same meaning i. e. A cork *Thrown* or *Cast* (backward and forward.)

SHEET, (whether a SHEET for a bed, a SHEET of water, a SHEET of lightning, a SHEET anchor, &c.) is also the same participle *ŕceat*.

What we now write SHEET anchor was formerly written SHOT anchor.

"Certaine praiers shoulde ther be fayd: and thys was against the
"Stone the very SHOTE anker."

Sir T. Mores Workes. *A Dialogue &c.* 2d booke. pag. 195.

"Thei runne to the heresie of the Donatistes as to a SHOOTE anker."

Traictise of the pretended Marriage of Priestes. chap. 2.

But, besides the above different ways of writing and pronouncing this same participle, as with other verbs; we have, with this verb, another source of variation. The Anglosaxon *ŕc* was pronounced both as *sn* and as *sk*. The participle therefore of *ŕcitan*, upon that account, assumes another apparently different form: and this different pronunciation (and consequently different writing) has given us SCOT, SCOUT, SCATE, and SKIT.

SCOT and SHOT are mutually interchangeable. They are merely one and the same word, viz. the Anglosaxon *ŕceat*, the
past

past participle of *scitan*; the *sc* being differently pronounced. *Scot* free, *scot* and *lot*, *Rome-scot*, &c. are the same as *shot* free, *shot* and *lot*, *Rome shot* &c.

The Italians have (from us) this same word *scotto*, applied and used by them for the same purpose as by us. Dante uses it in his *Purgatory*: and is censured for the use of it, by those who, ignorant of its meaning, supposed it to be only a low, tavern expression; and applicable only to a tavern reckoning. And from this Italian *scotto* the French have their *Escot*, *Écot*, employed by them for the same purpose.

This word has extremely puzzled both the Italian and French etymologists. Its use and application they well knew: they could not but know: It was—"L'argent *jetté* sur la table de " l'hôte, pour prix du repas qu'on'a pris chez lui."—But its etymology, or the real signification of the word, taken by itself, (which alone could afford the reason why the word was so used and applied) intirely escaped them. Some considered that, in a tavern, people usually pay for what they have *eaten*: these therefore imagined that *scotto* might come from *Excoctus* of *Coquere*; and that it was used for the payment of *Excoctus cibus*. *Excocto*, *Escotto*, *Scotto*.

Others considered that men did not always *eat* in a tavern; and that their payment, though only for wine, was still called *scotto*. These therefore fixed upon a common circumstance, viz. that, whether eating or drinking, men were equally forced or compelled to pay the reckoning: they therefore sought for the etymology in *Cogere* and *Excogere*. *Cocto*, *Excocto*, *Excocto*, *Excotto*, *Scotto*.

T 2

Indeed,

Indeed, if the derivation must necessarily have been found in the Latin, I do not know where else they could better have gone for it. But it is a great mistake, into which both the Italian and Latin etymologists have fallen, to suppose that all the Italian must be found in the Latin, and all the Latin in the Greek: for the fact is otherwise. The bulk and foundation of the Latin language is Greek; but great part of the Latin is the language of our northern ancestors, grafted upon the Greek. And to our northern language the etymologist must go, for that part of the Latin which the Greek will not furnish: and there, without any twisting or turning or ridiculous forcing and torturing of words, he will easily and clearly find it. We want therefore the testimony of no historians to conclude that the founders of the Roman state and of the Latin tongue came not from Asia, but from the North of Europe. For the language cannot lye. And from the language of every nation we may with certainty collect its origin. In the same manner; even though no history of the fact had remained; and though another Virgil and another Dionysius had again, in verse and prose, brought another Æneas from another Troy to settle modern Italy, after the destruction of the Roman government; yet, in spite of such false history, or silence of history, we should be able, from the modern language of the country (which cannot possibly lye) to conclude with certainty that our northern ancestors had again made another successful irruption into Italy, and again grafted their own language upon the Latin, as before upon the Greek. For all the Italian, which cannot be easily shewn to be Latin, can be easily shewn to be our Northern language.

It would therefore, I believe, have been in some degree useful to the learned world; if the present system of this country

country had not, by a

that virtuous and harmless good man, Mr. Gilbert Wakefield. For he had, shortly before his death, agreed with me to undertake, in conjunction, a division and separation of the Latin tongue into two parts: placing together in one division all that could be clearly shewn to be Greek; and in the other division, all that could be clearly shewn to be of Northern extraction. And I cannot forbear mentioning to you this circumstance; not to revive your grief for the loss of a valuable man who deserved but because, he being dead and I speedily to follow him, you may perhaps excite and encourage some other persons more capable to execute a plan, which would be so useful to your favourite etymological amusement. I say, *you* must encourage them: for there appears no encouragement in this country at present

which swarm amongst us as numerously as our volunteers

former with this advantage, that none of the are ever rejected on account of their principles.

Good God! This country cannot an

chieve! America,

antient dependents, friends and allies

And in how short a time! And the inhabitants of this little

Island (the only remaining spot)

Besieged collectively by France from

without:

!—What at-

Corfica, Hanover, with all our

in his house by swarms of

whilst his
growing rents, like the goods of an insolvent trader, are
in the hands of his who
now suddenly find that they too have a new and additional
rent, beyond their agreement, to pay to a new and unforeseen
landlord.

F.

Turn your thoughts from this subject. Get out of the way
of this vast rolling mass, which might easily have been stopped
at the verge of the precipice; but must now roll to the bottom.
Why should it crush you unprofitably in its course?

H.

“ Ever right, Menenius. Ever, Ever.”

A scout has been supposed, in some manner (but it is not
attempted to be shewn in what manner) to belong to the verb
Ecouter, *Escouter*, *auscultare*, *To Listen*: and this, merely
because of a resemblance in the sound and letters of that verb.
But is *listening* the usual business of a scout? Are his ears all,
and his eyes nothing? Is he no good scout who returns with
intelligence of what he has seen of the enemy, unless he has
likewise overheard their deliberations? Is an *Out-scout* at
Cricket *sent* to a distance, that he may the better listen to what
is passing? A scout means (*subaud*, some one, any one) *SENT*
out,

out, Say before an army, to collect intelligence by any means : but, I suppose, by his eyes rather than by his ears ; and to give notice of the neighbourhood or position &c. of an enemy. SENT out, (which I have here employed, because it is the word most used in modern discourse) is equivalent to *Thrown* or *Cast*. The Anglosaxon *Sendan* was used indifferently for *reitan* : and *SEND*, in old English, for *Thrown* or *Cast*. In the ninth chapter of St. Mark, verse 22. our modern translation says—" Oft times it hath *Cast* him into the fire and into the waters." Which our Old English translation renders—" Ofte he hath *SENTE* him bothe in to fier and in to watir." And the Anglosaxon has it—" he hyne gelomlice on fȳr and on pæter rende." But the plainest instance I can recollect of the indifferent use of *SEND* and *Cast* or *Thrown*, is in the 12th chapter of Mark.—

" And Ihesu fittinge ayens the treforie bihelde hou the cumpany *Castide* money into the treforie : and many riche men *Castiden* manye thingis. Sotheli whanne a pore widewe hadde come, she *SENTE* twey mynutis, that is, a ferthing. And he clepinge togidre hise disciplis, seide to hem ; treuly I seie to you, for this pore widewe *SENTE* more than alle men that *SENTEN* in to the treforie : for alle *SENTEN* of that thing that was plenteuofe to hem : sotheli this *SENTE* of hir pouert, alle thingis that she hadde, al hir lyfode."

" And Iesus sat over against the treasury, and beheld how the people *CAST* money into the treasury ; and many that were rich *CAST* in much. And there came a certain poor widow, and she *THREW* in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath *CAST* more

" in,

“ in, than all they which have cast into the treasury. For all
 “ they did CAST in of their abundance; but she of her want
 “ did CAST in all that she had, even all her living.”

As a WRIT, the past participle of *To Write*, means (subaud. something) *Written*; so a SKIT, the past participle of *scitan*, means (subaud. something) *Cast* or *Thrown*. The word is now used for some jeer or jibe or covered imputation *Thrown* or *Cast* upon any one. The same thing in jesting conversation is also called a *Fling*. But, as the practice itself has long been banished from all liberal society, so the word is not easily to be found in liberal writings; and I really cannot recollect an instance of its use. But the adjective SKITTISH, applied to a horse or jade of any kind, is common enough.

The Dutch *Scheet*, peditus, is the same participle, and means merely (subaud. Wind) *Cast out*.

Our English word *Sketch*, the Dutch *Schets*, the Italian *Schizzo*, and (though farther removed) the French *Esquisse*, are all the same participle. And, besides the application still common to all those languages, viz. “spezie di disegno non terminato;” The Italians likewise apply *Schizzo* very properly to—“Quella macchia di fango, d’acqua, o d’altro liquore che viene dallo *Schizzare* :” any *spot* of dirt, or water, or other liquor spirted out upon us.

The Latin *Sagitta* (pronounce *Saghitta*) is likewise this same participle SKIT, with the Latin terminating Article A: and it means (subaud. something) *Cast*, *Thrown*, i. e. *Shot*. *Skit*, *Skita*,

Sakita, Sagita: (The earlier Romans never doubled their letters.) And *Sagitta* comes not (as Ifidorus, C. Scaliger, Caninius, Nunnesius and Vossius dreamed) from *sagaci ic̃tu*, or *σαγμα*, or *ακιδος*, or *σαγη* *.

SOP
SOUP } Are the past participle of the Anglosaxon and
SUP } English verb *Sipan, To Sip*, forbere, macerare.
SIP }

KNOT
KNIGHT } Are the past participle of *Enycttan, To Knit*,
NET } nectere, alligare, *attacher*.

" To by a bell of brasse or of bryght syluer

" And *Knyt* it on hys coller."

Vision of P. Ploughman. fol. 3. pag. 2.

" I would he had continued to his country

" As he began, and not UNKNITTE himselfe

" The noble KNOT he made."

Coriolanus. pag. 20.

" He have this KNOT KNIT up tomorrow morning."

Romeo and Juliet. pag. 71.

* " SAGITTAM, a *sagaci ic̃tu*, hoc est, *veloci ic̃tu*, ita appellari scribit
" Ifidorus. Cæsar Scaliger putat a *σαγμα*, eliso m, fieri *saga*; unde
" *Sagitta*. Angelus Caninius et Petrus Nunnesius aiunt venire ab
" obliquo *ακιδος*, præmisso s. Sane vel hoc verum est; vel est *Sagitta* a
" *Σαγη*. Ut omnino *σαγης* nomine contineantur *Omnia armorum*
" *genera.*" Vossius.

" So often shall the KNOT of us be call'd

" The men that gaue their country Liberty."

Julius Cæsar. pag. 119.

KNIGHT—is Lnyτ, Un attaché.

" And KNITTE, upon conclusion,

" His argument in fuche a forme

" Whiche maie the pleyne trouth enforme."

Gower. lib. 7. fol. 149. pag. 2. col. 1.

" Ye knowe eke howe it is your owne KNIGHT."

Troylus. boke 3. fol. 177. pag. 2. col. 1.

" Yf it were lefull to fyingell man and fyingell woman to medle
" togydre and gendre, God hadde made matrymonye in vayne, and
" there wolde no man KNITTE hym undepartably to ony woman."

Diues and Pauper. 6th comm. cap. 3.

" In all places I shall bee my lady your daughters seruant and KNIGHT
" in right and in wrong."

Historie of Prince Arthur. 2d part. chap. 12.

" O, find him, giue this ring to my true KNIGHT."

Romeo and Juliet. pag. 66.

NET—is (subaud. something) *Knitted.*

" Thei ben to gether KNET."

Gower. lib. 7. fol. 142. pag. 1. col. 1.

" The goodlyhede or beaute which that kynde

" In any other lady had yfette

" Cannot the mounenance of a gnat unbynde

" About

"About his hert, of al Crefeydes nette

"He was so narowe ymashed and YKNETTE.

Troilus. boke 3. fol. 181. pag. 2. col. 2.

SLOP }
SLOPE } Are the past participle of *rlipan*, *To Slip*.
SLIP }

SLIT } —Fiffura pedis cervini, is the past participle of
SLOT } *rlitan*, *findere*, *To Slit*.

"Here's Little John hath harbour'd you a Deer,

"I see by his tackling. And a hart of ten,

"I trow he be, Madam, or blame your men:

"For by his SLOT, his entries, and his port,

"His frayings, fewmets, he doth promise sport

"And standing 'fore the dogs."

Sad Shepherd. Act 1. Sce. 1.

"Where harbor'd is the hart; there often from his feed

"The dogs of him do find; or thorough skilful heed,

"The huntsman by his SLOT, or *breaking earth*, perceives

"Where he had gone to lodge."

Poly-olbion. Song 13.

WHORE—Is the past participle of *bypan*, *To Hire*. The word means simply (subaud. some one, any one) *Hired*. It was formerly written without the w. How, or when, or by whom, the w was first absurdly prefixed, I know not.

"Treuli I fey to you, for pupplicans and HOORIS shulen go bifore
"you in to the rewme of God. For John came to you in the wey of

“rightfulnesse, and ye bileuyde not to hym; but pupplicans and
“HOORIS bileuiden to him.”

Mattheu. chap. xxi.

“This thi sone whiche deuouride his substaunce with HOORIS.”

Luk. chap. xv.

“Takynge membris of Crist, shal I make membris of an HOORE.”

1 Corinthies. chap. vi.

“Bi feith Raib HOOR perishide not.”

Hebrewes. chap. xi.

“Also forsothe and Raib HOORE, wher she was not iustified of werkis.”

James. chap. ii.

“I shal shewe to thee the dampnacion of the great HORE.”

Apocalyps. chap. xvi.

“The watris that thou hast feyn where the HORE sittith, ben pupplis,
“folkis and tungis or langagis. These shulen hate the fornycarie
“or HOORE.”

Apocalips. chap. 17.

“Shal I make the membres of Christ, partes of the HORES bodye.”

Detection of the Devils Sophistrie. fol. 96. pag. 2.

“In confirmation of this explanation of the word (though it
needs none, for it is in the regular and usual course of the
whole language) we have the practice of other languages:
which, on the same score, give the same denomination to the
same thing. Thus, as Vossius has well observed, *Meretrix* in
Latin is so denominated a *Merendo*; and Πορνός, Πορνή, in Greek,
α Περναω (quod α Περᾶω) vendo.

Am

F.

Am I then to understand that all the other words of reproach (so numerous and dissimilar) which are cast upon unchaste women, have a similar etymology? And that all those denominations (*Harlot, Prostitute, Concubine, Wench, Trull, Punk, Drab, Strumpet*) have also a reference to *Sale* and *Hire*?

H.

Not so. In one respect they have all a resemblance; inasmuch as they are all past participles; but they do not all relate to the circumstance of *Sale* or *Hire*, as *WHORE* and *HARLOT* do.

HARLOT—I believe with Dr. Th. Hickes, is merely *Horelet*, the diminutive of *HORE*. The word was formerly applied (and commonly) to a very different sort of *Hireling*, for that is all which it means, to Males as well as Females. In *Troilus and Cressida*, Therfites tells Patroclus,

“Thou art thought to be Achilles male *VARLOT*.”

P. “Male *VARLOT*, you rogue, What’s that?”

Th. “Why his masculine *WHORE*.”

VARLET } The antient *VARLET* and the modern *VALET* for
VALET } *Hireling*, I believe to be the same word as
HARLOT; the aspirate only changed to v, and the r, by effeminate and slovenly speech, suppressed in the latter: as *Lord*, by affectation, is now frequently pronounced *Lod* or *Lud*.

You

F.

You do not surely produce to me these words of Therfites, to shew that HARLOT was applied to males as well as to females: for they contain an infamous charge against Patroclus, and intended to give him a female appellation and office.

H.

Agreed. But they shew that VARLOT and WHORE were fynonimous terms. For the common application of HARLOT to men, merely as persons receiving wages or hire, I must produce other instances.

“ He was a gentel HARLOT and a kynde

“ A better felowe shulde a man nat fynde.”

Prologues. The Sompnour.

“ Ye: false HARLOT (quod the Miller) hafte.

“ A false traytour, false clerke (quod he)

Reues Tale. fol. 17. pag. 1. col. 2.

“ A sturdy HARLOT went hem ay behynde

“ That was her hostes man, and bare a sacke.”

Sompners Tale. fol. 42. pag. 2. col. 1.

“ Suche HARLOTES shul men disclaunder.”

Plowmans Tale. fol. 94. pag. 2. col. 2.

“ False Semblant (quod Loue) in thys wyfe

“ I take the here to my seruyce, &c.

“ My kyng of HARLOTES shalt thou be.”

Rom. of the Rose. fol. 149. pag. 1. col. 1.

“ The

" The biffy knapis and VERLOTIS of his ftabil
" About thaym ftude."

Douglas. booke 12. pag. 409.

" This day (great duke) ſhe ſhut the doores upon me,
" While ſhe with HARLOTS feaſted in my houſe."

Comedy of Errors. pag. 98.

" The HARLOT-king is quite beyond mine arme."

Winters Tale. pag. 234.

V. " Let not your too much wealth, Sir, make you furious.

Corb. " Away thou VARLET.

V. " Why, Sir?

Corb. " Doſt thou mock me?

V. " You mock the world, Sir. Did you not change Wills?

Corb. " Out, HARLOT."

Volpone. The Fox. Act 2. Sce. 6.

" It is written in Solinus de mirabilibus mundi, that in the Iſland of
" Sardinia there is a well; whereof if a true man doe drinke, his eie
" fight ſtraight waie waxeth cleere; but if a falſe HARLOT doe but ſup of
" it, hee waxeth ſtarke blinde out of hande, although hee did ſee neuer
" ſo well before."

Wilson upon Ufurie. fol. 186.

PROSTITUTE }
CONCUBINE } Need no explanation.

WENCH—is the paſt participle of *Wincian*, *To Wink*. i. e.
One that is *Winked at*; and, by implication, who may be had
by a nod or a *Wink*. Obſerve, that great numbers of words in
Engliſh are written and pronounced indifferently with CH or K.
As *Speak* and *Speech*, *Break* and *Breach*, *Seek* and *Seech*, *Dike*
and

and *Ditch*, *Drink* and *Drench*, *Poke* and *Pouch*, *Stink* and *Stench*, *Thack* and *Thatch*, *Stark* and *Starch*, *Wake* and *Watch*, *Kirk* and *Church*, &c.

TRULL.

" I scar'd the dolphin and his TRULL."

1st Part Henry 6. pag. 102.

" Only th' adulterous Anthony, most large

" In his abominations turnes you off,

" And giues his potent regiment to a TRULL."

Antony and Cleopatra. pag. 354.

" Amyddis Itale, under the hillis law,

" Thare standis ane famous stede wele beknaw,

" That for his brute is namyt in mony land,

" The vale Amsanctus hate, on ather hand

" Quham the sydis of ane thik wod of tre

" Closis all derne with skuggy bewis hie :

" Ane routand burn amydwart therof rynniss,

" Rumland and foundand on the craggy quhynniss :

" And eik forgane the brokin brow of the mont

" Ane horribill caue with brade and large front

" Thare may be sene ane THROLL, or aynding stede

" Of terribill Pluto fader of hel and dede,

" Ane rift or swelth so grislie for to se,

" To Acheron reuin down that hellis fye,

" Gapand with his pestiferus goule full wyde."

Douglas. boke 7. pag. 227.

" Est locus, Italiæ in medio sub montibus altis,

" Nobilis, et fama multis memoratus in oris,

" Amsancti valles: densis hunc frondibus atrum

" Urget

- “ Urget utrinque latus nemoris, medioque fragosus
 “ Dat sonitum faxis et torto vortice torrens :
 “ Hic specus horrendum, et sævi spiracula Ditis
 “ Monstrantur : ruptoque ingens Acheronte vorago
 “ Pestiferus aperit fauces.”

TRULL, applied to a woman, means *perforata*. Ðýnel, Ðýnl; the past participle of the Anglosaxon verb Ðýplian, perforare. And as Ðýplian or Ðiplian, by a very common transposition of r, is in English *Thrill*; so the regular past participle of Ðiplian, viz. Ðýpl or Ðupl, is become the English THROLL, *Thrul*, or TRULL.

- “ All were they fore hurte, and namely one
 “ That with a spere was *Throuled* his brest bone.”

Knyghtes Tale. fol. 9. pag. 2. col. 2.

- “ He coude hys comynge not forbear,
 “ Thoughe he him *Thrylled* with a speare.”

Rom. of the Rose. fol. 156. pag. 2. col. 2.

- “ So *Thyrled* with the poynt of remembraunce
 “ The fwerde of forowe.”

Complaynt of Annelyda. fol. 272. pag. 2. col. 1.

- “ Howe that Arcite, Annelyda so fore
 “ Hath *Thrilled* with the poynt of remembraunce.”

Complaynt of Annelyda. fol. 273. pag. 1. col. 2.

- “ The speare alas, that was so sharpe withal
 “ So *Thrilled* my herte.”

Mary Magdaleyne. fol. 336. pag. 1. col. 2.

" But wel I wot the speare with euery nayle

" *Thirled* my foule."

Mary Magdaleyne. fol. 336. pag. 2. col. 1.

PUNK.

" She may be a PUNCKE: for many of them are neither maid, widow,
" nor wife."

Measure for Measure. pag. 81.

" Squiring PUNCK and *Puncklings* up and down the city."

B. and Fletcher. *Martial Maid.*

PUNK is the regular past participle of Pynzan, pungere: and it means (subaud. a female) *Pung* or *Punc.* i. e. *Puncta.*

" Lo, he cometh with cloudis, and ech ige shal see him, and thei
" *pungiden* or prickiden hym."

Apocalips. chap. i.

" Behold, he cometh with clouds, and every eye shal see him, and
" they also which *pierced* him."

Revelation. chap. i. verse 7.

DRAB—Is the past participle of **AKΕΙΒΑΝ**, ejicere, expellere.

" They say he keepes a Trojan DRAB, and uses the traitour Chalcas
" his tent."

Troylus and Cressida.

Thersites here gives Cressida the appellation of DRAB, with peculiar propriety: for, according to his slanderous speech, who never omitted a circumstance of reproach, she was so in

more senses than one. She was Dpabbe, as *fæces* (for so our ancestors applied this participle): and she was Dpab and Trojan Dpab, as being expelled and an *Out-cast* from Troy.

STRUMPET—i. e. *Stronpöt*; a compound of two Dutch participles. Which, being Dutch, let Cassander and his associate explain.

F.

Speaking of *Varlets*, you mentioned the word LORD. That word is not yet become quite an opprobrious term, whatever it may be hereafter: which will depend intirely upon the conduct of those who may bear that title, and the *means* by which it may usually be obtained. But what does the word mean? For I can never believe, with Skinner, that it proceeds from—“*blap, panis et Ford (pro Afford) suppeditare: quia scilicet multis panem largitur, i. e. multos alit.*” * For the animal we have lately known by that name is intirely of a different description.

H.

You know, it was antiently written *blapond*; and our etymologists were misled by *blap*, which, as they truly said, certainly

* LORD, ab A. S. *blapond*, postea *Louerd*, Dominus: hoc a *blap*, panis, et *Ford* pro *Afford* suppeditare. Quia sc. dominus, i. e. nobilis multis panem largitur, i. e. multos alit.” Skinner.

Junius and Verstegan concur with this derivation; though Junius acknowledges a difficulty—“*quoniam nusquam adhuc incideram in vocabulum A. Saxonicum, quod responderet Angl. Afford.*”

means and is our modern LOAF. But when they had told us that LOAF came from blap, they thought their business with that word was compleated. And this is their usual practice with other words. But I do not so understand etymology. I could as well be contented to stop at LOAF in the English, as at blap in the Anglosaxon: for such a derivation affords no additional nor ultimate meaning. The question with me is still, why blap in the Anglosaxon? I want a meaning, as the cause of the appellation; and not merely a similar word in another language.

Had they considered that we use the different terms BREAD and DOUGH and LOAF for the same material substance in different states; they would probably have sought for the etymology or different meanings of those words, in the circumstances of the different states. And had they so sought, they probably would have found: and the meaning of the word blap would have saved them from the absurdity of their derivation of LORD.

BREAD we have already explained: It is *Brayed* grain. After breaking or pounding the grain, the next state in the process towards LOAF is DOUGH. And

DOUGH—Is the past participle of the Anglosaxon verb Deapian, to moisten or to wet. DOUGH therefore or dow means *Wetted*.

You will not fail to observe en passant, that DEW—(A. S. Deap) though differently spelled and pronounced, is the same participle with the same meaning.

- " Ane hate fyry power, warme and DEW,
 " Heuinly begynnyng and original
 " Bene in thay fedis quhilkis we faulis cal."

Douglas. lib. 6. pag. 191.

- " Of Paradife the well in fothfastnes
 " Foyfon that floweth in to fondry royames
 " The foyle to ADEWE with his fwete streames."

Lyfe of oure Lady. pag. 165.

- " Wherefore his mother of very tender herte
 " Out *Braste* on teres and might herselfe nat *Stere*,
 " That all BYDEWED where her eyen clere."

Lyfe of oure Lady. pag. 167.

- " And let my breste, benigne lorde, be DEWED
 " Downe with somme drope from thy mageste."

Lyfe of oure Lady. pag. 182.

- " With teares augmenting the fresh mornings DEAW."

Romeo and Juliet. pag. 54.

- " Her costly bosom strew'd with precious orient pearl,
 " Bred in her shining shells, which to the DEAW doth yawn,
 " Which DEAW they sucking in, conceive that lusty spawn."

Poly-olbion. Song 30.

After the BREAD has been *wetted* (by which it becomes DOUGH) then comes the *Leaven* (which in the Anglosaxon is termed *bæp* and *bapen*); by which it becomes LOAF.

LOAF—in Anglosaxon *blap*, A broad) is the past participle of *blipian*, to raise; and means merely *Raised*. So in the Mæso-gothic,

gothic, **HALIJS** is **LOAF**; which is the past participle of **HALIJSAN**, to raise, or to lift up.

In the old English translation we read—"He hauynge mynde
" of his mercy *Took up* Israel his child." In the modern version
" —" He hath *holpen* his servant Israel in remembrance of his
" mercy." *Luke* chap. i. ver. 54. But in the Gothic it is
" **HALIJSIA ISKLEA.**" He hath raised or lifted up Israel.

When the etymologist had thus discovered that **blap** meant *Raised*; I think he must instantly have perceived that **blapord** was a compound word of **blap**, (*raised* or *exalted*) and **Ord**, *Ortus*, source, origin, birth.

LORD—therefore means *High-born*, or of an *Exalted Origin*.
With this explanation of the word, you will perceive, that
can no more make a **LORD**, than they can make a *Traitor*.
They may indeed place a *Thief* and a *Traitor* amongst **LORDS**;
and destroy an innocent and meritorious man as a *Traitor*.
But the *Theft* and *treachery* of the one, and the innocence and
merits of the other, together with the infamy of thus mal-
assorting them, are far beyond the reach and power of any
to do away.

F.

If **blapord**, i. e. **LORD**, does not mean (as I before suspected,
and you have since satisfied me it does not mean) an *Afforder*
of *Bread*; neither can **blaprig**, i. e. **LADY**, mean a *Distributor*
or

or *Server out of that Bread* * : as (still misled by *blaf*) the same etymologists have supposed. Yet in *blaf* there is no
Opd,

* Verstegan, in his *Restitution of decayed Intelligence*, Edit. 1634. pag. 316. gives us the following account of LORD and LADY.

“ I finde that our ancestors used for LORD the name of *Laford*, which
 “ (as it should seeme) for some aspiration in the pronouncing, they wrot
 “ *Hlaford* and *Hlafurd*. Afterward it grew to be written *Loverd* : and
 “ by receiving like abridgment as other our ancient appellations have
 “ done, it is in one syllable become LORD.

“ To deliver therefore the true etymology, the reader shall understand,
 “ that albeit wee have our name of *Bread* from *Breod*, as our ancestors
 “ were wont to call it, yet used they also, and that most commonly, to
 “ call *Bread* by the name of *Hlaf* ; from whence we now only retaine
 “ the name of the forme or fashion wherein *Bread* is usually made,
 “ calling it a *Loaf* ; whereas *Loaf* comming of *Hlaf* or *Laf*, is rightly
 “ also *Bread* it selfe, and was not of our ancestors taken for the forme
 “ only, as now we use it.

“ Now was it usuall in long foregoing ages, that such as were
 “ endued with great wealth and meanes above others, were chiefly re-
 “ nowned (especially in these Northerne regions) for their house-keeping
 “ and good hospitality ; that is, for being able and using to feed and
 “ sustaine many men ; and therefore were they particularly honoured
 “ with the name and title of *Hlaford*, which is as much to say as *An*
 “ *Aforder of Laf*, that is a *Bread-giver* : intending (as it seemeth) by
 “ *Bread*, the sustenance of man ; that being the substance of our food,
 “ the most agreeable to nature, and that which in our daily prayers we
 “ especially desire at the hands of God.”

“ And if we duly obserue it, wee shall finde that our nobility of
 “ England which generally doe beare the name of LORD, have alwaies,
 “ and as it were of a successive custome (rightly according unto that
 “ honourable name) maintayned and fed more people, to wit, of their
 “ servants,

Or, nor any equivalent word to make her name signify
High-born.

“ servants, retayners, dependants, tenants, as also the poore, than the
 “ nobility of any country in the continent, which surely is a thing very
 “ honourable and laudable, and most well befitting noblemen and right
 “ noble minds.”

LADY.

“ The name or title of *Lady*, our honourable appellation generally for
 “ all principall women, extendeth so farre, as that it not only mounteth
 “ up from the wife of the knight to the wife of the king, but remaineth
 “ to some women whose husbands are no knights, such as having bin
 “ Lord Majors are afterward only called Masters, as namely the Alder-
 “ men of York.

“ It was anciently written *Hleafdian* or *Leafdian*, from whence it
 “ came to be *Lafdy*, and lastly *Lady*. I have shewed here last before
 “ how *Hlaf* or *Laf* was sometime our name of *Bread*, as also the reason
 “ why our noble and principall men came to be honoured in the name
 “ of *Laford*, which now is LORD, and even the like in corespondence
 “ of reason must appeare in this name of *Leafdian*, the feminine of
 “ *Laford*: the first syllable whereof being anciently written *Hleaf* and
 “ not *Hlaf*, must not therefore alienate it from the like nature and sense;
 “ for that only seemeth to have bin the feminine sound; and we see that
 “ of *Leafdian* we have not retained *Leady* but *Lady*. Well then both
 “ *Hlaf* and *Hleaf* we must here understand to signifie one thing, which
 “ is *Bread*: *Dian* is as much to say as *Serve*; and so is *Leafdian*, a
 “ *Bread-server*. Whereby it appeareth that as the *Laford* did allow
 “ food and sustenance, so the *Leafdian* did see it served and disposed to
 “ the guests. And our ancient and yet continued custome that our *Ladies*
 “ and *Gentlewomen* doe use to carue and serve their guests at the table,
 “ which in other countries is altogether strange and unusuall, doth for
 “ prooffe hereof well accord and correspond with this our ancient and
 “ honourable feminine appellation.”

H.

Nor does it so signify. *blapdiz* signifies and is merely *Lofty*, i. e. *Raised* or *Exalted*: her birth being intirely out of the question; the wife following the condition of the husband. But I wish you here to observe, that the past participle of the verb *blipian*, besides *LOAF*, *LORD*, and *LADY*, has furnished us with two other supposed substantives; viz. *LIFT* (*Lȳft*) and *LOFT*.

The former of these, *LIFT*, is not used at present in England; but, I am told, is still common in Scotland.

“ With that the dow

“ Heich in the *LIFT* full glaide he gan behald.”

Douglas. booke 5. pag. 144.

“ Under the *LIFT* the maist gentyl riuer.”

Douglas. booke 8. pag. 241.

“ Nane uthir wyfe, than as sum tyme we se

“ The schynand brokin thunderis lichtyng fle,

“ Peirfand the wattry cloudis in the *LIFT*.”

Douglas. booke 8. pag. 255.

“ For suddanlie thay se, or thay be war,

“ The fyre flaucht beting from the *LIFT* on fer,

“ Cum with the thunderis hidduous rumbling blast.”

Douglas. booke 8. p. 261.

“ And on that part quhar the *LIFT* was maist clere

“ Towart the left hand maid ane thundering.”

Douglas. booke 9. pag. 300.

Y

“ Wyth

“ Wyth stormy tempestis and the northin blastis,
 “ Quhilk cloudis skatteris, and al the LIFT ouercastis.”

Douglas. booke 9. pag. 302.

“ Ane huge clamour thay rasit and womenting,
 “ Beting thare breiftis, quhil all the LIFT did ryng.”

Douglas. booke 11. pag. 360.

“ The sparrow chirmis in the wallis clyft
 “ Goldspink and lintquhite fordynnand the LYFT.”

Douglas. Prol. to booke 12. pag. 403.

“ Believe ouer al the LIFT upfemyt rise
 “ The fell tempest.”

Douglas. booke 12. pag. 418.

“ But lo ane sworl of fyre blefis up thraw
 “ Lemand towart the LIFT the flamb he saw.”

Douglas. booke 12. pag. 435.

“ And as I lukit on the LIFT me by,
 “ All birnand rede gan waxin the euin sky.”

Douglas. Prol. to booke 13. pag. 449.

LIFT—Is the past participle *blȳob* or **LIFED**; obtained, in the usual manner, by adding the participial termination *ob* or **ED** to *blȳ* or *Lif*, *Lifed*, *Lif'd*, *Lift*. Seeing the signification of the word **LIFT**, you will not wonder that it is perfectly equivalent to **HEAVEN**; and that in all the foregoing passages you may, if you please, substitute *Heaven* for *Lift*: One being the past participle of *blȳan*, and the other of *heapan*.

LOFT (our common name for a *Raised*, *Elevated* or *High* room or chamber) is likewise the past participle of *blȳan*; obtained

obtained in the same manner, by adding the participial termination ED to the past tense *blap* or *Lawf*.

Lafed (A broad) *Laf'd*, *Laft*—or LOFT.

“ A heart where dread was neuer so impreft,
 “ To hide the thought that might the truth aduaunce,
 “ In neither fortune LOFT, nor yet repreft,
 “ To swell in wealth, or yeeld unto mischaunce.”

Songes and Sonets. By the Earl of Surrey. fol. 16. pag. 2.

“ Absence, my friende, workes wonders oft,
 “ Now brings full low, that lay full LOFT.”

Songes &c. By the Earl of Surrey &c. fol. 87. pag. 1.

Being thus in possession of the supposed substantive LOFT, the language proceeded in its usual way of forming an adjective by adding *ig* to it; which our modern language uniformly, in all cases, changes to *y*. Hence the Adjective LOFTY.

LOFTY } Are the same word, the same participle, the same
 and } adjective; and mean merely *Raised*, *Elevated*,
 LADY } *Exalted*.

F.

I cannot take this leap with you at once from LOFTY to LADY: They are too distant for me. I must have some station or some steps between, or I shall never reach it. I do not boggle at the difference between *o* and *a*, or, as it was pronounced, *aw*. That change is perpetually made. But the *ft* in the one, instead of *d* in the other, I cannot so easily get

over. Besides, we use the one as a substantive, and the other as an adjective.

H.

It is the *r* alone which, being retained in the one and suppressed in the other, causes all your difficulty, and all the difference between the words.

blar, blarod, blarð, blarð-iz

omitting the incipient *h*, is in our modern character,

Laf, Lafed, Laf'd, Lafd-y

If the *r* is retained in the word, the immediately subsequent *d* is, as usual, changed to *t*: and the word will be *Lafty* (A broad) or *LOFTY*.

If the *r* is suppressed, no cause remains for changing the *d*, and the word will be *LADY*.

It is not necessary, I suppose, to say one word to explain why *LADY* is used as a substantive. Their frequent recurrence causes the same to numberless other adjectives which are now considered as substantives.

F.

It seems rather extraordinary to me, that you should derive from one common stock so many different words, which in their common use and application do not, at first sight, appear to have any the smallest relation to each other. That *Lord* and *Lady* however might have a common origin, and be derived from the same source, I could very well suppose. But how their meaning

meaning should be connected with the *Lift*, a Loft, and a *Loaf*, I confess I had not imagined. I do see at present the common link which holds them together. But, though you did the same thing before with the verbs *beapan* and *rcitan*, yet, I suppose, such coincidences are rare.

H.

No. It is the necessary condition of all languages. It is the lot of man, as of all other animals, to have few different ideas; (and there is a good physical reason for it) though we have many words: and yet, even of them, by no means so many as we are supposed to have. I mean, of words with different significations. What you now notice would have happened often before, if I had not been careful to keep it out of sight, till you should be ripe for it.

At first, if you remember, we were led to a discovery of these hidden participles only by the participial terminations ED, EN, and T. But we have now proceeded a little farther, and have discovered another set of participles which we obtain by a change of the characteristic letter of the verb. We may now therefore look back to those participles we at first noticed; and add to them those which are derived from the same common stock, and which I forbore at that time to mention. Thus

BROWN	}	As well as BRAND *	are the past participle of the
and		verb <i>To Bren</i> , or <i>To Brin</i> .	The French and
BRUNT		Italians have in their languages this same parti-	

* In BRANDY, (German *Brand-wein*) *Brand* is the same participle.

ciple; written by them *Brun* and *Bruno*. *BROWN* means *Burned*, (subaud. colour). It is that colour which things have that have been *Burned*.

“ Newe grene chese of smalle clammynes comfortethe a
 “ hotte stomake, as Rafis sayth, it repreſſethe his *BROUNES*
 “ and heate.”

Regiment of Helthe. fol. 61. pag. 1. (1541.) By T. Paynel.

“ It *BOURNETH* ouer moche.”

Regiment of Helthe. fol. 62. pag. 1.

(Hence also the Italians have their *Bronzo*: from which the French and English have their *Bronze*.)

Nor is this peculiar to our language alone; nor to this colour only. All colours in all languages must have their denomination from some common object, or from some circumstances which produce those colours. So Vossius well derives *FUSCUS* —“ *παρὰ το φωσκειν*, quod Hippocrati est *Ustulare*. Nam quæ *ustulantur Fusca* reddunt.” In the same manner,

YELLOW—*Geælged*, *Ge-ælg*) is the past participle of *Ge-ælan*, *accendere*. The Italian *Giallo* and the French (*Ge-ælgēn*) *Gialne*, *Jaune*, are the same participle. So the Latin words *Flammeus* and *Flavus* from *φλεγω*, *φλεγμα*, *Flamma*.

GREEN—is the past participle of *Γρηναν*, *vireſcere*: as *Viridis* of *virere*, and *Præſinus* from *Πρασον*.

WHITE

WHITE—is the past participle of $\Theta\lambda\psi\gamma\alpha\lambda\alpha\iota$, spumare.

GREY—of $\Gamma\epsilon\pi\epsilon\gamma\eta\alpha\lambda$, inficere. &c.

BRUNT—(*Brun-ed, Brun'd, Brunt*) i. e. *Burnt*, is the same participle as BROWN or *Brun*. In speaking of a battle—To bear the BRUNT of the day—is to bear the *Heat*, the *Hot* or *Burnt* part of it.

“ Enceladus body with thunder lyis half BRUNT.”

Douglas. booke 3. pag. 87.

“ I report me unto the kynges maiestye that ded is, whiche
“ at the fyrst BROUNT, as sone as he toke Godes cause in hand,
“ that leopard and dragon of Rome, did not only sollicitat
“ thole forene worold against him, but &c.”

Declaracion of Christe. By Johan Hoper. [1547.]

“ With what reafon could ye thinke, that if ye bode the
“ hote BRUNT of battaile, but ye must needs feele the smart.”

The Hurt of Sedition. By Sir John Cheke.

LOG } As well as LAW, are also the past participle of
and } $\lambda\alpha\gamma\gamma\alpha\lambda\alpha\iota$, Lecgan, ponere, *To Lay*. Lag (A broad,
LOAD } and retaining the sound of the γ) LOG, from the
Anglofaxon, corresponds with POST from the Latin. We say
indifferently—“ To stand like a POST,” or “ To stand like a
“ LOG” in our way. *Lag-ed* or *Lag'd* (dismissing the sound of
the γ) becomes *Lad* (A broad) or LOAD. And you will not
fail to observe, that, though *Weight* is subaud. and therefore
implied in the word LOAD; yet *Weight* is not LOAD, until
cuivis *Impositum*.

SHEER
 SHERD
 SHRED
 SHORE and SCORE
 SHORT
 SHORN
 SHOWER
 SHARE and SCAR
 SHARD
 SHIRE
 SHIRT and SKIRT

All these, so variously written and pronounced; and now so differently and distinctly applied; are yet merely the past participle of *scipan*, *To Shear*, to cut, to divide, to separate. And they were formerly used indifferently.

Nor have we any occasion to travel for their etymology (I cannot say *with* Dr. Johnson, for he himself never advanced a single footstep towards any of them, but by his ignorant direction) to the Dutch, the Swedish, the Islandic, the French, or the Frisick. It is true that all these languages, as well as the German, the Danish, and even the Italian and the Spanish, share this participle in common with ourselves: and if that be Etymology, barely to find out a similar word in some other language, the business of the etymologist is perfectly idle and ridiculous. For they might all refer, each to the other, without any one of them ever arriving at a meaning. But the Italian, the French and the Spanish have this participle from our northern ancestors: and in our own language the etymology of all these words is to be found: and from a northern language only can they be rationally explained. The Italian and French etymologists are therefore in some sort excusable for the trash they have written on the northern words in their language: If I was not afraid of being condemned by my own sentence, I should add, an Englishman has no excuse.

To

To exemplify and confirm what I have said, I will give you a few instances; your own reading will furnish you with as many more as you please.

" Bot thare was na dynt mycht thare federis SCHER."

Douglas. booke 3. pag. 75.

" And thay that with scharp cultir *Teile* or SCHERE

" Of Rutuly the hilly knollis hie."

Douglas. booke 7. pag. 237.

" Than the reuthful Eneas keft his spere

" Quhilk throw Mezentius armour dyd all SCHERE."

Douglas. booke 10. pag. 347.

" And bad thay fuld with ane scharp knyfe that tyde

" SCHERE down the wound and mak it large and wyde."

Douglas. booke 12. pag. 423.

" And with that word his SCHERAND fwerd als tyte

" *Hynt* out of sceith."

Douglas. booke 4. pag. 120.

" And with ful flude flowing fra *toun* to *toun*

" Throw fertil feildis SCHERING thare and here."

Douglas. booke 8. pag. 241.

" But with no craft of combes brode

" Thei might hir hore lockes shode,

" And she ne wolde not be SHORE."

Gower. lib. 1. fol. 17. pag. 2. col. 1.

" Like as the Nazareans, as sone as euer they had vowed, thei SHORE
" of streight ways their heare."

Dr. Martin. *Of Priestes unlauful Mariages. chap. 8. pag. 117.*

" I am glad thy father's dead.

" Thy match was mortal to him: and pure greefe

" SHORE his old thred in twaine."

Othello. pag. 337.

" O fifters three, come, come to mee;

" With hands as pale as milke,

" Lay them in gore, fince you haue SCHORE

" With SHEERES his thred of filke."

Midf. Nights Dreame. pag. 161.

" On cais thare ftude ane meikle fchip that tyde,

" Hir wail joned til ane SCHORE rolkis fyde."

Douglas. booke 10. pag. 342.

" And fra hir hie windois can efpy

" With bent fail caryand furth the nauy

" The coiftis and the SCHORE all defolate."

Douglas. booke 4. pag. 120.

" Smate with fic fard, the airis in flendris lap,

" Hir forfchyp hang, and fum dele SCHORIT throw."

Douglas. booke 5. pag. 134.

" With mantil rent and SCHORNE men nicht hir fe."

Douglas. booke 8. pag. 269.

" His berdles chekis or his chaftis round

" In funder SCHORNE has with ane greffie wound."

Douglas. booke 9. pag. 305.

" Syne fmate he Lycas, and him has al to lorne,

" That of his dede moderis wame furth was SCHORNE?"

Douglas. booke 10. pag. 326.

" And

" And lyke as sum tyme cloudis *bristis* attanis,

" The *SCHOURE* furth yettand of hoppand halestanys."

Douglas. booke 10. pag. 348.

" His feris has this pray reffaut *raith*,

" And to thare meat addreffis it to graith,

" *Hynt* of the hydis, made the boukis bare,

" Rent furth the entrellis, sum into *talyeis* *SCHARE*."

Douglas. booke 1. pag. 19.

" The god of loue, whiche al to *SCHARE*

" Myn herte with his arowes kene."

Rom. of the Rose. fol. 128. pag. 2. col. 2.

" I had my feather shot *SHAER* away."

B. and Fletcher. *Knight of the Burning Pestle.*

" And eke full ofte a littel *SKARE*

" Upon a banke, or men be ware,

" Let in the streame, whiche with gret peine

" If any man it shal restreine."

Gower. Prol. fol. 3. pag. 2. col. 2.

" I dare aduenture mee for to keepe her from an harder

" *SHOURE* then euer I kept her."

Hist. of Prince Arthur. 3d part. chap. 155.

" Yet Lug, whose longer course doth grace the goodly *SHEERE*."

Poly-olbion. Song 6.

" Which manly Malvern sees from furthest of the *SHEER*."

Poly-olbion. Song 7.

" Yet both of good account are reckned in the *SHIERE*."

Poly-olbion. Song 7.

SHERD and SHRED have been already explained. SHEER, as we now use it, means *separated* from every thing else. As when we say—"SHEER ignorance," i. e. *separated* from any the smallest mixture of information; or, *separated* from any other motive. So in the instance from Beaumont and Fletcher (who write it SHAER) it means, that the feather was so *separated* by the shot, as not to leave the smallest particle behind.

SHORE, as the sea-*shore* or *shore* of a river (which latter expression Dr. Johnson, without any reason, calls "a licentious use" of the word) is the place where the continuity of the land is interrupted or *separated* by the sea or the river. Observe, that SHORE is not any determined spot, it is of no size, shape, nor dimensions; but relates merely to the separation of land from land.

Shored, Shor'd, SHORT (or, as Douglas has written it, SCHORIT) cut off; is opposed to LONG, which means *Extended*: LONG being also a past participle of *Lengian*, to extend, or to stretch out.

SHIRT and SKIRT (i. e. *rcipeb*) is the same participle, differently pronounced, written, and applied.

SHOWER (in Anglosaxon *rcyup* and *rcup*) means merely *broken, divided, separated*: (subaud. clouds). Junius and Skinner had some notion of the meaning of this word; Johnson none.

SCORE, when used for the number *Twenty*, has been well and rationally accounted for, by supposing that our unlearned
 2
 ancestors,

ancestors, to avoid the embarrassment of large numbers, when they had made twice ten notches, cut off the piece or *Talley* (*Taglié*) containing them; and afterwards counted the *SCORES* or pieces cut off; and reckoned by the number of *separated* pieces, or by *SCORES*.

SCORE, for account or reckoning, is well explained, and in the same manner; from the time when divisions, marks or notches, cut in pieces of stick or wood, were used instead of those Arabian figures we now employ. This antient manner of reckoning is humourously noted by Shakspear.

“ Thou hast most traiterously corrupted the youth of the
“ realme, in erecting a Grammer Schoole; and whereas before
“ our forefathers had no other bookes but the *SCORE* and the
“ *TALLY*, thou hast caused printing to be used.”

2d part. *Henry 6.* pag. 141.

SHARE, *SHIRE*, *SCAR*, one and the same past participle, mean *separated*, *divided*. *SHARE*, any *separated* part or portion. *SHIRE*, a *separated* part or portion of this realm. And though we now apply *SCAR* only to a cicatrix, or the remaining mark of a *separation*; it was formerly applied to any *separated* part.

In the instance I produced to you from Gower, he calls it—
“ a littel *SKARE* upon a banke that lets in the streame.” So you will find in Ray's North country words (pag. 52.) that what we now call *Pot-sherds*, or *Pot-shards*, are likewise called *Pot-SCARS* or *Pot-SHREDS*. You will find too, that where we now use *SCAR*, was formerly used *SCORE*, with the same meaning:

as

as in *Ray's Proverbs* (pag. 19.)—"Slander leaves a SCORE behind it."—So the "*cliffe* of a rocke" (i. e. the *cleaved* part of it) as Ray informs us, is still called a "SCARRE." Douglas, we have seen, calls it—"ane SCHORE rolkis fyde."

"And northward from her springs haps SCARDALE forth to find,
 "Which, like her mistress Peake, is naturally inclin'd
 "To thrust forth ragged CLEEVES, with which she scattered lies,
 "As busy nature here could not herself suffice,
 "Of this oft-alt'ring earth the fundry shapes to show,
 "That from my entrance here doth *rough* and *rougher* grow,
 "Which of a lowly dale although the name it bear,
 "You, by the rocks, might think that it a mountain were,
 "From which it takes the name of SCARDALE."

Poly-olbion. Song 26.

"As first without herself at sea to make her strong,
 "And fence her farthest point from that rough Neptune's rage,
 "The isle of Walney lies; whose longitude doth swage
 "His fury, when his waves on Furness seem to war,
 "Whose crooked back is arm'd with many a rugged SCAR
 "Against his boisterous shocks."

Poly-olbion. Song 27.

The SHARE-BONE is so called, because it is placed where the body is *separated* or *divided*. So Douglas, booke 3. pag. 82. says

"Ane fair virginis body doune to hir SCHERE."

PLOUGH-SHARE is a *Plough-sheerer*, contracted to avoid the repetition ER, ER.

A pair

A pair of SHEERS, a pair of SHEERERS.

“Quhais woll or fleis was neuer clepit with SCHERE.”

Douglas. booke 12. pag. 413.

The Italian *Scerre*, *Sciarrare*, and *Schiera*; and the French *a l' Ecart*, and *Dechirer*, sufficiently speak the same northern origin; and none other has been or can be found for them *.”

BLUNT—As BLIND has been shewn to be *Blin-ed*: so BLUNT is *Blon-ed*, the past participle of the Anglofaxon verb *Blinnan*, *To Blin*, to stop. *Blon* is the regular Anglofaxon past tense; to which by adding ED, we have *Blon-ed*, *Blon'd*, *Blont* or BLUNT: i. e. *Stopped* in its decreasing progress towards a point or an *Edge*.

FOE } Upon a former occasion, you may remember, I
FOH! } considered the adverb or interjection FIE! as the
FAUGH! } Imperative of the verb *ƿian*, *To Hate*: and I have very lately shewn FIEND, ƿiand, to be the present participle of the same verb. Now that we have noticed the usual and regular change of the characteristic letter of the verbs, I suppose that you are at once aware that FOE, ƿa, is the past tense, and therefore past participle, of the same verb ƿian; and means (subaud. any one,) *Hated*.

* *Scerre Menage* derives from *Eligere*.

Sciarrare from the French *Escarter*.

Schiera from the Latin *Spira*.

Ecart from *Ex parte*.

And *Dechirer* from *Dilacerare*.

I think you must at the same time perceive, that the nauseating (Interjection, as it is called) FOH! or FAUGH! is merely the same past participle *.

“ FOH! one may smel in such, a will most ranke,

“ Foule disproportions, thoughts unnaturall.”

Othello. pag. 324.

FEN } In the explanation of *Fenowed*, *Vinewed* or *Whinid*,
FAINT } the past participle of *pyngean*; I mentioned FEN
and FAINT, as past participles of the same verb. But I forbore at that time to consider them more particularly, because no mention had then been made of the change of the characteristic letter.

FAN or FEN is the past tense, and therefore past participle, of *pyngean*; and means *corrupted*, *spoiled*, *decayed*, *withered*. In modern speech we apply FEN only to stagnated or corrupted water; but it was formerly applied to any corrupted or decayed, or spoiled substance.

“ Quhen that Nifus fallis unhappely

“ Apoun the glouit blude, quhar as fast by

“ The stirkis for the facrifyce per case

“ War newly brytnit, quhareof all the place

“ And the grene gers bedewit was and wet:

“ As this younghere hereon tredeand fute fet,

* “ *μην γενοίτο*, in Greake, *fygnyfyeth detestacyon*, as we speake wyth
“ one syllable in Englyshe, FYE.”

Detection of the Devils Sophistrie. By Steuen Gardiner,
Bp. of Winchester. fol. 64. pag. 1.

“ Ioly

“ Ioly and blyith, wening him victour round,
 “ He *flaid* and stummerit on the sliddry ground,
 “ And fell at erd grufelingis amid the FEN,
 “ Or beistis blude of sacrifice.”

Douglas. booke 5. pag. 138.

FAINT is *Faned, Fand, Fant, or Fened, Fend, Fent*. The French participle *Fané*, of the verb *Faner* or *Fener* is also from *pynizean*.

“ La Rose est ainsi appelée pour ce qu’ elle jette un grand
 “ flux d’ odeur, aussi est ce pourquoy elle se *Fene* et se passe
 “ bientoft.”

Amyot. Morales de Plutarque. 3 liv. Des propos de table.

RAFT—As RIFT (*Riv’d*) was shewn to be the past participle of *To Rive*; so RAFT (*Rafed*) is the past participle of *pepan, peapian, rapere, To rive, to reave or bereave, to tear away*.

ROUGH (*pop*) and RIFF-RAFF are the same participle.

“ What gylte of me? what fel experience
 “ Hath me RAFTE, alas, thyne aduertence?
 “ O trust, O faythe, O depe affuraunce
 “ Who hath me RAFTE Cresseyde.”

Troylus. boke 5. fol. 197. pag. 1. col. 2.

“ But priuely she cought forth a knyfe
 “ And therwithal she RAFTE herselfe her lyfe.”

Lucrece. fol. 216. pag. 1. col. 1.

A a

CLOUGH,

CLOUGH } As well as *Cleeve, Cleft, Cliff, Clift* and *Cloven*, are
 CLOUT } the past participle of *Eliopian, findere, To Cleave*.

“ She fayned her, as that she must gon
 “ There as ye wote, that euery wight hathe nede,
 “ And whan she of this byl hath taken hede,
 “ She rent it al to CLOUTES, and at last
 “ Into the preuy fothly she it cast.”

Marchaunts Tale. fol. 31. p. 2. col. 2.

“ She ne had on but a straye olde sacke
 “ And many a CLOUTE on it there stacke.”

Rom. of the Rose. fol. 122. pag. 1. col. 1.

“ And cast on my clothes *Clouted* and hole.”

Vision of P. Ploughman, fol. 31. pag. 2.

Clouue, Clough, cleaved or divided—into small pieces.
Clouved, Clou'd, Clout.

“ Indeede a must shoote nearer, or heele ne're hit the
 “ CLOUT.”

Loue's Labour lost. Act 4.

Clouted cream is so called for the same reason.

WOOF—As WEFT, before noticed, is the past participle of
Wepan, To weave.

“ And yet the spacious bredth of this diuision
 “ Admits no orifex for a point as subtile
 “ As Ariachne's broken WOOF to enter.”

Troylus and Cressida.

Tae,

TAG—as well as TIGHT, is the past participle of Tian, vincere.

FORD—S. Johnson says, most untruly, that this word—
“ sometimes signifies the stream, the current, without any con-
“ sideration of passage or shallowness *.”

As FART, so FORD is the past participle of *ƿaran*, *To Go*; and always, without exception, means *Gone*, i. e. a place *Gone* over or through.

WANE } Are all (as well as WANT and GAUNT beforemen-
WAN } tioned) the past participle of *ƿanian*, *To Wane*, to
WAND } decrease, to fall away; and mean *Decreased*, or
fallen away. The moon in the WANE, is the moon in a
decreased state. Skelton, page 167. Edit. 1736, says—“ The
“ waters were WAN,” i. e. decreased.

* “ FORD, says Junius, *Vadum*, qualiscunque via aut transitus per
“ flumen. A. S. ƿopð, a ƿaran, ire, transire: quam originem tradit
“ Guntherus Ligurini sui lib. primo :

“ Sede satis notâ, rapido quæ proxima Mogo

“ Clara situ, populoque frequens, muroque decora est,

“ Sed rude nomen habet: nam Teutonus incola dixit

“ *Franconesfurt*; nobis liceat sermone Latino

“ Francorum dixisse *Vadum*; quia Carolus illic

“ Saxonas, indomitâ nimium feritate rebelles

“ Oppugnans, rapidi latissima flumina Mogi

“ Ignoto fregisse vado, mediumque per amnem

“ Transmisisse suas, neglecto ponte, cohortes

“ Creditur, inde locis mansurum nomen inhæsit.”

" His spear, to equal which the smallest pine

" Hewn on Norwegian hills, to be the mast

" Of some great Ammiral, were but a WAND."

Paradise Lost. book 1. verse 294.

TALL } All these words, as well as TILT, which we have
TOLL } already explained, however different they may at
TOOL } first sight appear, are all one word, with one
TOIL } meaning; and are the past participle of the Anglo-
TAILLE } saxon verb *tilian*, *To Lift up*, *To Till*.

TALL, and the French word *Taille* (as applied to stature)
i. e. raised, lifted up; require, I suppose, no explanation.

TOLL, and the French word *Taille* (which is taken of Goods)
differ only in pronunciation and consequent writing of them.
It is a part *lifted off* or taken away. Nor will this use of the
word appear extraordinary, when we consider the common
expressions of—*To raise* taxes—*To Levy* taxes—*Lever* des
impots.—*A Levy* upon any persons—*Une Levée*.

The TOLL of a bell, is, its being *Lifted up*, which causes that
sound we call its TOLL.

TOOL is (some instrument, any instrument) *Lifted up*, or
taken up, to work with.

TOIL (for labour) applied perhaps at first principally to
having *Tilled* (or lifted up) the earth; afterwards to other sorts
of labour. The verb was formerly written in English *Tueil*
and *Tuail*.

" Biholde

“ Biholde ye the lilies of the feeld hou thei wexen: thei *Tueilen* not, nether spinnen.”

Matheu. chap. vi.

“ Greteth well Marie: the whiche hath *Tuailid* myche in us.”

Romans. chap. xvi.

TOIL (for a snare) is any thing *Lifted up* or raised, for the purpose of ensnaring any animal. As, A spider's web is a **TOIL** (something *Lifted up*) to catch flies: springes and nets, **TOILS** for other animals.

BATCH—As well as **BACON** (before explained) is the past participle of *Bacan*, to bake. The indifferent pronounciation of *ch* or *k*, ought not to cause any difficulty: for it prevails throughout the whole language: As *Link* and *Linch*, *Rick* and *Rich*, &c.

A **BATCH** of bread, is, the bread *Baked* at one time.

I have already said that **BARREN** is the past participle of the verb *To Bar*: and that, when we apply this word *Barren* either to land or to females, we assert the passage, either from the womb or the earth, to be *Barr-en* or *Barr-ed* from bearing any thing into the world or into life.

Our English verb *To Bar* is the Gothic and Anglosaxon verb **BAIKRAN**, *Beorgan*, *Birgan*, *Byrgan*; which means, to defend, to keep safe, to protect, to arm, to guard, to secure, to fortify, to strengthen. And the past participle of this verb has furnished our language with the following supposed substantives.

A **BAR**

A BAR

A BARN

A BARON

A BARGE

A BARGAIN

A BARK, a vessel

The BARK of a tree

The BARK of a dog

A BARKEN

A HAUBERK

A BURGH

OR

BOROUGH

A BURROW

OR

WARREN

A BOROWE

BURIAL

HAUBERG

USBERGO

A BAR, in all its uses, is a *Defence* : that by which any thing is *fortified*, *strengthened* or *defended*.

A BARN (*Bar-en*, *Bar'n*) is a covered inclosure, in which the grain &c. is protected or defended from the weather, from depredation &c.

A BARON is an armed, defenceful, or powerful man.

A BARGE is a strong boat.

A BARGAIN is a confirmed, strengthened agreement. After two persons have agreed upon a subject, it is usual to conclude with asking—Is it a BARGAIN? Is it confirmed?

A BARK is a stout vessel.

The BARK of a tree is its defence: that by which the tree is defended from the weather &c. “The cause is, for that trees last according to the strength and quantity of their sap and juice; being well *munit* by their BARK against the injuries of the air.”

Bacon's Natural History, Century 6.

The

The BARK of a dog is that by which we are defended by that animal.

A BARKEN, according to Skinner—"Vox in comitatu Wilts usitatissima, Atrium, a *Yard* of a house vel a verbo *To Barr*; vel a Germ. *Bergen*, abscondere; A. S. *Beorgan*, munire, q. d. locus clausus, respectu sc. agrorum."

A HAUBERK. Vossius, Wachter and Caseneuve concur in its etymology.—"*Halsberga* vel *Halsperga*, vox est Saxonica, pro- prieque signat thoracem ferreum, five armaturam colli et pectoris; ab *Hals*, collum, et *Bergen*, tegere, protegere, munire. Quomodo et in Legg. Ripuariis. cap. 36. §. 11. *Bainberga*, pro ocrea, five crurum armatura."

Vossius. *De vitiis sermonis*. lib. 2. cap. 9.

The French, in their accustomed manner changing the *L* in *halr* to *U*, made the word HAUBERG: and the Italians, in their manner, made it USBERGO.

A BURGH OR BOROUGH meant formerly a fortified *Town*.

A BURROW for rabbits &c. is a defended or protected place: to which a WARREN is synonymous, meaning the same thing: for WARREN is the past participle of *Verian*, defendere, protegere, tueri.

"Foxis han BORWIS or dennes. and *Briddis* of the eir han nestis. but mannes sone hath not where he shal reste his hede." *Mattheu*. chap. viii. (v. 20.)

A BOROWE was formerly used for what we now call a *Security*, any person or thing by which repayment is *secured*; and by which the Lender is defended or guarded from the loss of his loan.

“Thou broughtest me *Borowes* my biddings to fulfill.”

Vif. of P. Ploughman, fol. 5. pag. 2.

“For I dare be his bold *Borowe* that do bet will he neuer.”

Id. fol. 47. pag. 2.

“And I will be your *Borow* ye shall haue bred and cloth.”

Id. fol. 115. pag. 1.

“We fynde in the lyfe of faynt Nycholas, that a Iewe lente
“a crysten man a grete somme of golde unto a certayne daye,
“and toke no sykerneffe of him, but his fayth and faynt
“Nycholas to BOROWE.”

Diues and Pauper. 2d comm. cap. 9.

“I praye God and faynt Nycholas that was thy BOROWE,
“that harde vengeance come to the.”

Diues and Pauper. 2d comm. cap. 9.

“Yf the *Borrower* upon usure fayle of his daye of payment,
“he that is his BOROWE may paye that moneye with the
“usure to the *Lener*, and do his dettour for whome he is
“BOROWE paye to hym ayen that moneye with the usure.
“For it is to the BOROWE none usure.”

Diues and Pauper. 7th comm. cap. 25.

BURIAL, Býrgel, is the diminutive of Býrg or *Burgh*; a defended or fortified place. To Bury, Býrgan, sepelire, means

To Defend: as Gray in his Elegy expresses it—"These bones
"from insult to protect." It cannot escape you, that the
Latin *sepelire* has the same meaning: for *seps* or *sepes* "notat
"id, quod objectum, prohibet introitum in agrum vel
"hortum."

STERN, in its different applications, has already been shewn
to be the past participle of the verb *στῆναι*, to stir, to steer, to
move. This participle also gives us the following substantives.

STORE	}	A STORE is the collective term for any quantity or number of things <i>stirred</i> or moved into some one place together.
STOUR		
STURT		
START		
STIR	}	STOUR (A. S. <i>stūpan</i>), formerly in much use, means <i>moved, stirred</i> : and was applied equally to ÉTOURDI] dust, to water, and to men; all of them things easily moved.
STURDY		
ÉTOURDI		

"Besely our folkis gan to pingil and strife,
"Swepand the flude with lang routhis belife,
"And up thai welt the STOURE of fomy fee."

Douglas. booke 3. pag. 77.

"Upsprang the clamour, and the rerd furth went
"Hie in the skyis of mony marinere,
"The fmoy STOURE of feyis rays thare and here."

Douglas. booke 5. pag. 132.

"Bot we that bene of nature derf and doure
"Cummin of kynde as kene men in ane STOURE."

Douglas. booke 9. pag. 299.

" Be this the Troianis in thare new ciete

" Ane dufty fop uprifand gan do fe,

" Full thik of *STOURE upthryngand* in the are."

Douglas. booke 9. pag. 274.

" The *STOURE encreffis furius* and wod."

Douglas. booke 11. pag. 387.

" And not forfoith the lakkest weriour,

" Bot forcy man and richt ftalwart in *STOURE*."

Douglas. booke 11. pag. 389.

" The filuer scalit fyfchis on the grete,

" Ouer thwort clere ftremes fprinkilland for the hete,

" With fynnyf fchinand broun as fynopare,

" And chefal talis, *STOURAND* here and thare."

Douglas. Prol. to booke 12. pag. 400.

" The knyght was fayre and ftyffe in *STOUR*."

Rom. of the Roſe. fol. 126. pag. 1. col. 1.

" They fight, and bringen horſe and man to grounde

" And with her axes out the braynes quel,

" But in the laſte *STOURE*, fothe to tel,

" The folke of Troy hem feluen fo miſſeden

" That with the worſe at night home they fleden."

Troilus, boke 4. fol. 182. pag. 2. col. 1.

" Lo a greet *STYRYNG* was maid in the ſee, ſo that the litil
" ſhip was *hilid* with wawys."

Mattheu. chap. viii. (v. 24.)

" There found Sir Bors more greater defence in that knight
" then hee wend, for that Sir Priden was a full good knight,

“ and hee wounded Sir Bors full euill and hee him againe.
 “ But euer this Sir Priden held the STOURE in like
 “ hard.”

Hist. of Prince Arthur. 3d part. chap. 72.

“ Then began a great STURRE and much people was there
 “ flaine.”

Hist. of P. Arthur. 3d part. chap. 154.

“ He in the midst of all this STURRE and route,
 “ Gan bend his browe, and moue himselfe about.”

Songes &c. by the Earle of Surrey &c. fol. 89. pag. 2.

“ And after those braue spirits in all those baleful STOWRS
 “ That with Duke Robert went against the pagan powers.”

Poly-olbion. Song 16.

“ Such strange tumultuous STIRS upon this strife ensue.”

Poly-olbion. Song 4.

“ Who with the same pretence
 “ In Norfolk rais'd such STIRS, as but with great expence
 “ Of blood was not appeas'd.”

Poly-olbion. Song 22.

“ Better redresse was entended, then your UPSTIRRES and
 “ unquietnesse coulde obtaine.”

Hurt of Sedition, by Sir J. Cheke.

“ Your pretended cause of this monstrous STURRE, is to en-
 “ crease mens welth.”

Hurt of Sedition.

“ How daungerous it is to make STURRES at home, when
 “ they doe not only make oufelues weake, but also our
 “ enimies ftronge.”

Hurt of Sedition.

STURT is formed in the ufual manner from STOUR, *ſtur*.
Stur-ed, Stur'd, Sturt.

“ Dolorus my lyfe I led in STURT and pane.”

Douglas. booke 2. pag. 41.

“ Hyr moder, quham fa fone full defolate

“ Yone fals ſe reuer wyl leif in STURT, God wate.”

Douglas. booke 7. pag. 219.

“ Suffir me fwelt, and end this cruel lyffe,

“ Quhil doutſum is yit all fyc STURT and ftriffe.”

Douglas. booke 8. pag. 263.

A START and a STIR require neither instance nor explanation.

By the accuſtomed addition of *iz* or *y*, to STOUR or *ſtur*, we have alſo the adjective STURDY, and the French *Eſtourdi*, *Etourdi*.

STORM—The paſt participle of *Stýrman*, *agitare*, *furere*.

DAY—Is the paſt participle *Daȝ*, of the Angloſaxon *Dæȝan*, *luceſcere*. By adding the participial termination *EN* to *Daȝ*, we have *Dagen* or DAWN already mentioned.

I told

I told you some time since that a CHURN is the past participle Lȳpen, of the Anglosaxon verb Lȳpan, Acȳpan, vertere, revertere; and that it means *Turned, Turned about, or Turned backwards and forwards*. This same verb Lȳpan, gives us also the following,

CHAR	}	" A woman, and commanded	
CHAIR		" By such poore passion as the maid that milkes	
AJAR		" And does the meanest CHARES *."	
CHEWR			<i>Antony and Cleopatra. pag. 364.</i>
CHUR	}	" And when thou hast done this CHARE, Ile giue thee leaue	
CAR		" To play till doomesday."	
CART			<i>Antony and Cleopatra. pag. 367.</i>

" That CHAR is CHAR'D; as the good wife said, when she
" hang'd her husband."

Ray's Proverbs. pag. 182.

" Here's two CHEWRES CHEWR'D: when wisdom is employ'd
" 'Tis ever thus."

Beaum. and Fletcher. Martial Maid.

" All's CHARD when he is gone."

B. and Fletcher. Two noble Kinsmen.

" Lyke as ane bull dois rummefing and rare,

" Quhen he eschapis hurt one the altare,

* Mr. Steevens, at this passage, cites Heywood's *Rape of Lucrece*:

" She, like a good wife, is teaching her servants sundry CHARES."

And *Promos and Cassandra*:

" Well, I must trudge to do a certain CHARE."

" And

“ And CHARRIS by the ax with his nek wucht,
 “ Gif on the forehede the dynt hittis not richt.”

Douglas. booke 2. pag. 46.

“ The witches of Lapland are the Diuel’s CHARE-women.”
 B. and Fletcher. *Fair Maid of the Inn.*

“ CHARRE folks are never paid.”
Ray’s Proverbs. pag. 87.

“ The pyping wind blaw up the dure ON CHAR.”
Douglas. booke 3. pag. 83.

“ Ane Schot windo unschet ane litel ON CHAR.”
Douglas. Prol. to booke 7. pag. 202.

Menage, Minshew, Junius, Skinner, &c. have no resource for the derivation of CHAIR, but the Greek καθέδρα; in which they all agree. But, though they travel so far for it, none of them has attempted to shew by what steps they proceed from καθέδρα to CHAIR. The process would be curious upon paper. But καθέδρα, though a *Seat*, is not a CHAIR; nor does it convey the same meaning. CHAIR is a species of *Seat*. It is not a fixed, but a moveable seat; *Turned* about and *Returned* at pleasure: and from that circumstance it has its denomination: It is a CHAIR-seat.

CAR, CART, CHARIOT &c. and the Latin CARRUS are the same participle. This word was first introduced into the Roman language by Cæsar, who learned it in his war with the Germans. Vossius mistakingly supposes it derived from *Currus*.

So

So CHAR-coal is wood *Turned* coal by fire. We borrow nothing here from *Carbone*; but the Latin etymologists must come to us for its meaning, which they cannot find elsewhere *. As they must likewise for *Cardo* †; that on which the door is *Turned* and *Returned*.

“ This is the station of the cause, the argument and material
“ of all Paules pistels, even the treadsole or groundsole wher-
“ upon, as the dore is *Turned* and *Returned*, so are all his
“ argumentes and proces therupon treated and retreated.”

Declaration &c. against Ioye. fol. 25. pag. 1.

A CHUR-worm is so called, because it is *Turned* about with great celerity.

* CARBO, say the Latin Etymologists, from *Careo*; quia caret flammâ. Or from καρφω, arefacio. Or from the Chaldaic.

† “ CARDO unde fit, docere conatus Servius ad 1 Æn: *Cardo* inquit,
“ dictus; quasi *cor* januæ, quo movetur, ἀπο τῆς καρδίας. Et Isidorus, lib. xv.
“ cap. vii. *Cardo*, inquit, est locus in quo ostium *vertitur* et semper mo-
“ vetur, dictus ἀπο τῆς καρδίας; quod, quasi *Cor* hominem totum, ita ille
“ cuneus januam regat ac moveat. Unde et proverbiale est, In *cardine*
“ rem esse.

“ De etymo longe verisimiliora sunt quæ Martinius adfert: nempe ut
“ κατα μεταθεσιν fit a καρδη, hoc est, *hamus*, vel aliud ex quo quid suspen-
“ ditur. Vel a καρδαω, hoc est *agito*: in cardinibus enim janua agitur
“ *vertiturque*. Horum alterum malim quam ut vel fit a κρατω, *firmiter*
“ *teneo*; quia januam retinet. Vel a καρτος pro κρατος, hoc est, *robur*,
“ *firmitas*, quam janua in folis cardinibus habet.”

G. J. Vossius.

To

To fet the door or the window ACHAR, which we now write AJAR (or, as Douglas writes it, ON CHAR) is to put it neither quite open nor quite shut, but on the TURN OR RETURN to either.

A CHAR-woman is one who does not abide in the house where she works, as a constant servant, but *Returns* home to her own place of abode, and *Returns* again to her work when she is required.

A CHAR, when used alone, means some single separate act, such as we likewise call a *Turn*, or a *Bout*, not any uninterrupted coherent business or employment of long continuance. And in the same sense as CHAR was formerly used, we now use the word *Turn*.—I'll have a *Bout* with him.—I'll take a *Turn* at it.—That *Turn* is served—(Which is equivalent to—That CHAR is CHAR'D; though not so quaintly expressed; as it would be by saying—That *Turn* is *Turned*.)—One good *Turn* deserves another. All these are common phrases.

— “ Doe my lord of Canterbury
“ A shrewd *Turne*; and hee's your friend for euer.”

Henry 8. pag. 230.

— “ Falso gelden, gang thy gait,
“ And du thy *Turns* betimes: or I' is gar take
“ Thy new breikes fra' thee, and thy dublet tu.”

Sad Shepherd.

“ Gi' me my tankard there, hough. It's fix a clock: I should ha' carried two *Turns*, by this.”

Every Man in his Humour. Act 1. Sce. 4.

F.

What is the name of that fish which one of your friends ——

H.

Oh! you mean my gentle and amiable friend, Michael Pearson: forty long years my steady and uniform accomplice and comforter in all my treasons; equally devoted with myself to the rights and happiness of our countrymen and fellow-creatures; which, for the last forty years in this country has by some persons been accounted the worst of treason. Yes: It was CHAR that he sent us: and I believe with Skinner, that it is so called—"quia hic piscis rapide et celeritur se in aqua vertit."

YARE } Are the past participle of the Anglosaxon verb
YARD } Lȳnpan, Lȳpan, to prepare: and it is formed in the accustomed manner, by changing the characteristic letter *y* to *a*. YARE means *Prepared*.

"The winde was good, the ship was YARE,

"Thei toke her leue, and forth thei fare."

Gower. lib. 5. fol. 101. pag. 2. col. 1.

"In all haft made hir YARE

"Towarde hir fuster for to fare."

Gower. lib. 5. fol. 114. pag. 1. col. 2.

"And bad the maister make hym YARE,

"Tofore the wynde for he wolde fare."

Gower. lib. 8. fol. 184. pag. 1. col. 1.

C c

" This

“ This Tereus let make his shypes YARE,

“ And into Greece himselfe is forth YFARE.”

Chaucer. *Phylomene*. fol. 218. pag.

“ I do desire to learne, Sir: and I hope, if you haue occasion to use me for your owne *Turne*, you shall find me YARE.

“ For truly, Sir, for your kindnesse, I owe you a good *Turne*.”

Measure for Measure. pag. 76.

A YARD, to mete, or to measure with (before any certain extent was designated by the word) was called a *Met-geard*, or *Mete-gýrd*, or *Mete-yard*, i. e. something *Prepared* to mete or to measure with. This was its general name: and that *prepared* extension might be formed of any proper materials. When it was of wood, it was formerly called a YARDWAND, i. e. a *Wand prepared* for the purpose. By common use, when we talk of mensuration, we now omit the preceding word *Mete*, and the subsequent *Wand*; and say singly a YARD.

Yar-en, *Yar'n*, *Yarn*, has been already explained.

To those participles noticed by me in the beginning of our conversation, and which terminated in ED, T, and EN, I have now added those which are also formed from the same verbs by a change of the characteristic letter. And I may now proceed to other verbs which, by a change of the characteristic I or Y, have furnished the language with many other supposed Nouns, which are really Participles.

Dot.—Skinner says “ Muci globus vel grumus, fort. a Teut.
“ *Dotter*, ovi vitellus, i. e. Muci crassioris globus vitello ovi
“ *incrassato*

“ *incrassato similis.*” Johnson says—“ It seems rather corrupted from *Jot.*”

Dot is merely the past participle of the Anglofaxon verb *Dýttan*, *occludere*, *obturare*, to stop up, to shut in. It has the same meaning as *Dýtted*, *Ditted*, *occlusum*. It is not “ made to mark any place in a writing ;” but is, what we call, a full stop. The verb *To Dit*, to stop up, is used, in its participle, by Douglas, booke 5. pag. 155.

“ The riuaris **DITTIT** with dede corpfis wox rede

“ Under bodyis bullerand ; for sic multitude

“ Of slauchter he maid, quhil Exanthus the flude

“ Mycht fynd no way to *rin* unto the see.”

———— gemerentque repleti

Amnes, nec reperire viam atque evolvere posset

In mare se Xanthus.

LID	} These words, though seemingly of such different significations, have all but one meaning: viz. <i>Covered, Hidden.</i> And the only difference is in their modern distinct application or different sub-audition.
LOT	
BLOT	
GLADE	
CLOUD	

LID and **LOT** were in the Anglofaxon written *ðhð* and *ðlot*; and these, by the change of the characteristic letter *ð* to *j* short and to *o* (as *Writ, Wrote, Wroot, Wrat, Wrate*, of *ƿrutan*, to *Write*) are the regular past tense, and therefore past participle of *ðhðan*, *tegere*, *operire*, to *Cover*. The Anglofaxon participle *ðhð*, suppressing the aspirate, is the English **LID**, i. e. that by which any thing (vessel, box, &c.) is *Covered*.

The Anglosaxon participle *blod* or *blot*, suppressing the aspirate, is the English *LOT*, i. e. (something) *Covered* or *Hidden*.

“ Playeng at the dyce standeth in *LOTTE* and auenture of
“ the dyce.”

Diues and Pauper. 1st comm. cap. 38.

So we say—To draw *LOTS*. And to put any thing to the
LOT.

Indifferently with *blidan* our ancestors used *Be-hlidan* and
Ge-hlidan, with the same meaning.

Be-hlod or *Be-hlot* is the regular past tense and past participle of *Be-hlidan*, tegere; which is become our English *BLOT*: and you cannot fail to observe that a *BLOT* upon any thing extends just as far as that thing is *Covered*, and no farther.

Ge-hlyð, *Ge-hlith*, *Ge-hlod*, *Ge-hlad*, is the regular past tense and past participle of *Ge-hlidan*: and *Ge-hlad*, is become the English *GLADE*; applied to a spot *Covered* or *Hidden* with trees or boughs.

From the same participle, I suppose, is formed our English word *CLOUD* *. *Gehlod*, *Gehloud*, *Gloud*, *Cloud*. For the same reason

* “ *CLOUD* videtur esse a *κλυδων*, fluctus, unda; quod nubes undatim
“ veluti fluctuent in media aeris regione: vel quod imbres nubibus fusos
“ horridus undarum de montibus decidentium fragor et minax exestuantium
“ confurgentiumque torrentium facies consequi soleat.”

Junius.

“ *CLOUD*,

reason the Latin word *Nubes* was formed from *Nubere*; which means *To Cover*.—"Quia cœlum *Nubit*, i. e. operit;" says Varro. And therefore *Nupta* (i. e. *Nubita*, *Nubta*) is *Femme couverte*.

In the same manner,

LOCK } In the Anglosaxon *Loc*, *Beloc*, are the regular past
BLOCK } participles of *Lýcan*, *Be-lýcan*, *obferare*, *claudere*.

So

LAST } In the Anglosaxon *blærte* and *Be-hlærte*, are the
BALLAST } past participles of *blærtan* and *Be-hlærtan*, one-
rare. The French *Lester* is the same word, dismissing the aspirate,
and changing the Anglosaxon Infinitive termination *AN* for the
French Infinitive termination *ER*.

BLAZE } A BLAZE or *Blase* is the past tense (used as a parti-
BLAST } ciple) of *Blæran*, *flare*: By adding to *Blase*, the par-
ticipial termination *ED*, we have *Blased*, *Blas'd*, *BLAST*.

" CLOUD, *Nubes*, Minshew deflectit a *Claudo*; quia percludit et in-
" tercipit nobis solem. Somner a *Clod* et *Clodded*; quia sc. est vapor
" concretus: sed utr. violentum est. Mer. Cas. tamen longè violentius
" deducit a Gr. $\alpha\chi\lambda\upsilon\varsigma$. Quid si deducerem ab A. s. *Llut*, *Pannus*,
" nobis *Clout*; quia, instar panni, solem obtegere videtur. Sed nihil
" horum satisfacit. Mallem igitur a Belg. *Kladde*, macula, litura;
" Kladden, maculare, fœdare; et sane omnino ut maculæ seu lituræ
" chartam puram, ita nubes aerem fœdant et deturpant; hoc tandem
" ab alt. *Klot*, *Klotte*, nobis *Clod*; grumus, formare fortean non abs re
" efficit." Skinner.

FROST

FROST—Is the past participle of *frýran*, to freeze. By the change of the characteristic *y*, the regular past tense is *fróre*, which we now write *Froze*: adding the participial termination *ED*, we have *Frozed*, *Fros'd*, *Frost*.

NOD—Is the past participle of *dnigan*, caput inclinare. The past tense of *dnigan* is *dnah*. By adding to *dnah* or *Nah*, the participial termination *ED*, we have *Nahed*, *Nah'd*, *Nad* (*Δ* broad) or **NOD**.

YOKE—Is the past participle of the Anglofaxon verb *Le-ican*. *Ican*, addere, adjicere, augere, jungere, gives us the English verb *To Ich* (now commonly written *To Eke*).

“ I speake too long, but 'tis to *peize* the time,

“ To *ICH* it, and to draw it out in length.”

Merchant of Venice. pag. 173.

Le-ican, by the change of the characteristic *i* to *o*, gives us the past tense and past participle *Leoc*: which (by our accustomed substitution of *y* for *Ł*) we now write **YOK** or **YOKE**.

“ It is fulle good to a man whan he hath borne the **YOK** of
“ our lorde from his youthe.”

Diues and Pauper. 1st comm. cap. 21.

This same participle gives the Latin *JUG-um*, and the Italian *Giogo*.

OLD } By the change of the characteristic *i* or *y*, is the past
ELD } tense and past participle of the Anglofaxon verb *Ylban*,
Ilban,

Ildan, To remain, to stay, to continue, to last, to endure, to delay, to defer, *morari*, *cunctari*, *tardare*, *differre*. And this verb (though now lost to the language) was commonly used in the Anglofaxon with that meaning, without any denotation of long antiquity. As we now say—A week OLD, Two days OLD, But a minute OLD.

“ As youth passeth, so passeth their beauty. And as they
“ OLDE, so they fade.”

Diues and Pauper. 4th comm. cap. 27.

“ The tyme that *Eldeth* our auncestours

“ And *Eldeth* Kynges and emperours

“ The tyme that hath all in welde

“ To *Elden* folke.”

Rom. of the Rose. fol. 121. pag. 2. col. 2.

OPE	}	OPE (by the change of the characteristic <i>y</i> to o) is the regular past tense of <i>yppan</i> , <i>aperire</i> , <i>pandere</i> . By adding to which the participial termination <i>EN</i> , we have the past participle <i>OPEN</i> .
OPEN		
GAP		
GAPE		
CHAP		
CHAPS		

A GAP and a GAPE, are the regular past tense and past participle of *Ge-yppan*, by the change of the characteristic *y* to *a*.

A CHAP and CHAPS vary from the foregoing only by pronouncing *ch* instead of *g*. But the meaning and etymology are the same.

POKE }
 POCK } POKE and POCK (by the change of the characteristic
 POCKS } y to o) is the regular past tense and past participle
 or } of the Anglofaxon Pýcan, To *pyke*, or to peck.
 POX }

“ Than cometh the Pye or the rauene and *Pyketh* out the
 “ one eye. Than cometh the fende and *Pyketh* out ther ryght
 “ eye, and maketh them lese conſcyence anent God. After
 “ he *Pyketh* out theyr lyfte eye.”

Diues and Pauper. 9th comm. cap. 7.

“ Heretikes ſhall not thereby *Pike* any matter of cauillation
 “ againſt us.”

Dr. Martin. *Of Prieſtes unlauful Mariages.* chap. 10.
 pag. 145.

POCK is ſo applied as we uſe it; becauſe where the puſtules
 have been, the face is uſually marked as if it had been *picked*
 or *pecked*. We therefore ſay *pitted* with the ſmall *pocks* (or
pox). And the French—*picoté* de la petite vérole. The
 French *Piquer* and *Picoter* are both from the Anglofaxon
 Pýcan.

Menage ſays—“ *Picote*. On appelle ainſi en Poitou la petite
 “ vérole. Ce mot ſe trouve dans Rabelais iv. 52.” “ L’un y
 “ avoit la *Picote*, l’autre le tac, l’autre la vérole.” “ De *piquer*
 “ à cauſe que le viſage en eſt ſouvent marqué.”

SMOKE—Is the regular past tense and past participle of
 fmican, fumare.

PIT

PIT } Are the past tense and past participle of the verb
 POT } *To Pit*, i. e. To excavate, to sink into a hollow.

“ Deip in the forowful grille hellis POT.”

Douglas. booke 4. pag. 108.

“ Firft fayre and wele

“ Therof much dele

“ He dygged it in a POT.”

Sir T. More's Workes.

TOWN } Notwithstanding their seeming difference, these
 TUN } three (TOWN, TUN, TEN) are but one word, with
 TEN } one meaning; viz. *Inclosed, Encompassed, Shut in*;
 and they only differ (besides their spelling) in their modern
 different application and subaudition. It is the past tense and
 therefore past participle (ton, tone, tun, tyne, tene) of the
 Anglosaxon verb Týnan, to inclose, to encompass, to Tyne.

F.

To Tyne!

H.

Nay, I will not warrant that use of the word in modern
 English. “ *To TYNE* (Skinner says) adhuc pro *Sepire* in qui-
 “ busdam Angliæ partibus usurpatur: si Verstegano fides sit.”
 Whether the word be now so used, I know not, nor shall
 I give myself the trouble to inquire. I think it probable; but
 it is sufficient for my purpose that this verb was commonly so
 used in that period of our language which we call Anglo-
 faxon;

D d

The

The modern subaudition, when we use the word **TOWN**, is restricted to—any number of houses—*Inclosed* together. Formerly the English subaudition was more extensive, and embraced also any *inclosure*—any quantity of land &c. *inclosed*.

“ Sotheli thei dispisiden, and thei wenten awei, another in to his **TOWN**, for sothe another to his marchaundie.”

“ But they made light of it, and went their ways, one to
“ his *Farm*, another to his merchandise.”

Matthew. chap. xxii. v. 5.

“ Whiche thing as thei that lesewiden hadden feyn don,
“ thei fledden, and telden in to the citee and in **TOWNES**.”

“ When they that fed them saw what was done, they fled,
“ and went and told it in the city and in the *Country*.”

Luke. chap. viii. v. 34.

“ And alle bigunnen togidre to excuse, the firste seide,
“ I haue bought a **TOWN**, and I haue nede to go out and se yt.”

“ And they all with one consent began to make excuse.
“ The first said unto him, I have bought a *Piece of ground*,
“ and I must needs go and see it.”

Luke. chap. xiv. v. 18.

“ And he wente and cleuide to oon of the burgeys of that
“ cuntere, and he sente him in to his **TOWN** that he shulde
“ fede hoggis.”

“ And he went and joined himself to a citizen of that
“ country; and he sent him into his *Fields* to feed swine.”

Luke. chap. xv. v. 15.

“ And

“ And whanne thei ledden him, thei token sum man fymont
 “ of fyrenen, comynge fro the TOUN and thei puttiden to him
 “ a crofs, to bere aftir Ihefu.”

“ And as they led him away, they laid hold upon one Simon
 “ a Cyrenean, coming out of the *Country*, and on him they
 “ laid the crofs, that he might bear it after Jefus.”

Luke. chap. xxiii. v. 26.

A TUN (tunne) and its diminutive *Tunnel* (tænel, tenel) is the fame participle, with the fame meaning; though now ufually applied to an *inclofure* for fluids.

“ Certain perfons of London brake up the TUNNE in the
 “ warde of Cornhill, and tooke oute certayne perfons that
 “ thither were committed by Sir Ihon Briton, then custos or
 “ gardeyn of the citie.”

Fabian. Edwarde i. pag. 142.

F.

In this derivation of TUN, I fuppofe you know that you have only all the etymologifts of all the languages of Europe againft you: for all of them ufe this word: and they feem to agree that it comes from the Latin *Tina*, and *Tina* from the Greek Δεινος.

H.

Do Δεινος or *Tina* afford us any fhadow of a meaning to the word TUN? If they do not; fuch derivation is at leaft nugatory. But *Tina* has no connection with this doubtful Δεινος. *Tina* is itfelf from Tynan: as heaps of other Latin words,

referred to by our etymologists shall in due time be shewn, evidently to come from us, and not our words from them.

F.

When different languages have the same word, who shall decide which of the two is original?

H.

This circumstance—Its meaning—shall decide. The word is always sufficiently original for me in that language where its meaning, which is the cause of its application, can be found. And seeking only meaning, when I have found it, there I stop: the rest is a curiosity whose usefulness I cannot discover.

But to proceed in our course.

However strange it may, at first mention, appear to you, TEN (in the Anglofaxon $\tau\acute{y}n$, $\tau\acute{u}n$, τen) is likewise the past participle of Tynan.

You have already seen that the names of *Colours* have a meaning, as a cause of their denomination; and now you will find that the names of *Numerals* have also a meaning. So have the *Winds*, &c. In fact, all *General* terms must have a meaning, as the cause of their imposition: for there is nothing strictly arbitrary in language.

It is in the highest degree probable that all numeration was originally performed by the fingers, the actual resort of the ignorant: for the number of the fingers is still the utmost extent

of numeration. The hands doubled, closed, or shut in, include and conclude all number: and might therefore well be denominated *ryn* or TEN. For therein you have closed all numeration *: and if you want more, must begin again, TEN and one, TEN and two, &c. to *Twain-tens*: when you again recommence, *Twain-tens* and one, &c.

KNOLL } In the Anglosaxon Enoll, Enyll, is the past parti-
KNELL } ciple of Enyllan, To strike a bell.

CHOICE—Was formerly written CHOSE; and is the past participle of *Liran*, eligere, *To Chese*, as it was formerly written.

“ Frely paye the tythe neyther worste ne beste, but as they
“ come to honde without CHOSE.”

Diues and Pauper. 7th comm. cap. 13.

“ Now thou might CHESE

“ How thou couetist to cal me, now thou knowst al mi names.”

Vision of P. Plowman. pass. 16. fol. 77. pag. 2.

“ Than sayd Pilate to the maysters of the lawe. CHESE
“ you of the moost myghty men amonge you, and let them
“ holde these maces.”

Nychodemus Gospell. chap. 1. (1511.)

* *Decem*, Δεκα has also been well derived from Δεχομαι, comprehendo
—“ παρὰ το δεχεσθαι καὶ συγκεχωρηκεναι τὰ γενη παντα των αριθμων.—Sed hæc
“ (says Vossius) allusio verius quam originatio.”

I do not concur with him in this censure.

“ I haue

“ I haue fette byfore you lyfe and dethe, good and euyll,
 “ bleffynge and curfe, and therfore CHESE the lyfe.”

Diues and Pauper. 8th comm. cap. 13.

MINT } Are the past participle of Mýnezian, Mýnzian,
 MONEY } notare, to mark, or to Coin. *Mineyed. Minyed,*
Min'd. Mint : and MONEY, merely by changing the character-
 istic y to o.—The Latin *Moneta* * is the past participle of the
 same Anglosaxon verb.

THONG } Are the past participle of Ðpman, Ðpman, decref-
 THIN } cere, minui. THONG (in the Anglosaxon Ðponz,
 Ðpanz) was still written THWONG, long after our language
 ceased to be called Anglosaxon.

“ Forsothe a stronger than I shal come aftir me, whos I am
 “ not worth to unbynde the THWONG of hise shoon.”

Luk. chap. iii. (v. 16.)

“ He it is that is *to comynge* aftir me, whiche is maid bifore
 “ me, of whom I am not worthi that I unbynde the THWONG
 “ of his shoo.”

Iohn. chap. i. (v. 27.)

“ He axed of the kynge so myche grounde as the hyde of a
 “ bull or other beste wolde compace, which the kynge to hym
 “ graunted. After whiche graunt, the sayde Hengyste to the

* Vossius tells us that MONETA is from *Moneo*: “ quod ideo MONETA
 “ vocatur ; quia nota inscripta monet nos autoris et valoris.”

“ ende to winne a large grounde, causyd the sayd bestes skyn
 “ to be cut into a small and slender THONG.”

Fabian. parte 5. chap. 83.

THIN, as well as THONG, appears to have been formerly written with a w.

“ And then hee sickned more and more, and dried and
 “ DWINED away.”

Hist. of Prince Arthur. 3d part. chap. 175.

SORROW } Are one word differently spelled, and in modern
 SORRY } English somewhat differently applied; but have
 SORE } all one meaning: and, by the change of the cha-
 SHREWD } racteristic letter y to o, are the past participle of
 SHREW } the Anglosaxon verb *ryrpan, ryrpan, ryrpan* to
 vex, to molest, to cause mischief to.

This participle was written in the Anglosaxon *ropp, roppe, roph. rophz, ropz, rape, rap.* And, long after that time, in English *SORWE, SOREWE, SOOR, &c.* And was, and is, the general name for any malady or disease, or mischief, or suffering; any thing generally by which one is molested, vexed, grieved, or mischieved. And whoever attempts to pronounce the Anglosaxon participle *sorw*, will not wonder that it should have been so variously written*.

“ And

* The same change in the written signs has taken place in the modern manner of representing similar sounds.

“ And Ihesu enuyrownyde al galilee, techynge in the syna-
 “ gogis of hem the gospel of the rewme, and heeling al
 “ SORWE, ether ache, and fikenesse in the peple. And his
 “ fame wente in to al firie, and thei offriden to him alle men
 “ hauynge yuel, takun with dyuerse sooris and tormentis.”

“ And Iesus went about all Galilee, teaching in their syna-
 “ gogues, and preaching the gospel of the kingdom, and
 “ healing *all manner of sickness* and *all manner of diseases* among
 “ the people. And his fame went throughout all Syria; and
 “ they brought unto him all sick people that were taken with
 “ *divers diseases* and torments.”

Matthew. chap. iv. v. 23, 24.

“ Marye Magdaleyn anoynted the blysfyl fete of our Lorde
 “ Ihesu with a precyous oynement. Judas was SORWE
 “ therof and grutched.”

Diues and Pauper. 1st comm. cap. 53.

Arwe
 Narwe
 Sparwe
 Harwe
 Falwe
 Halwe
 Salwe
 Walwe
 Yelwe
 Borwe
 Holwe
 Morwe

Are become

Arrow
 Narrow
 Sparrow
 Harrow
 Fallow
 Hallow
 Sallow
 Wallow
 Yellow
 Borrow
 Hollow
 Morrow.

In

In the same meaning we say—a SORRY tale, a SORRY case or condition.

Junius says—"SORE, A. S. *rap*. Forte est a *σωρος*, cumulus; " ut proprie olim accepta fit vox de tumore in quem ingens " purulentæ materiæ copia confluit ac coacervatur. Rectius " tamen videri potest desumptum ex *ψωρα*, scabies late diffusa " et alte defixa. Vel a *συρειν*, trahere."

Skinner thinks SORE is a contraction from the Latin SEVERUS. And the Latin etymologists give us the satisfaction of informing us, that *Severus* is either *satis verus*—or *secus*, hoc est, *juxta verum*—or *semper verus*—or *σεβηρος*, venerabilis.

SHREWD—The past participle of the same verb *ryrpan*; *rynepan*; not by a change of the characteristic letter, but by adding ED to the Indicative. It is *rypped*, *rypeped*; which, I doubt not, is our modern SHREWED, or SHREWD. And *ryppe*, *rypepe*, is our modern SHREWE or SHREW*: which I believe to be the Indicative of *rynepan*; and to mean,—one who *vexes* or *molests*.

SHREW was formerly applied indifferently to Males as well as to Females.

"The old SHREW Sir Launcelot smote me downe."

Hist. of Prince Arthur. 2d part. chap. 133.

* By a similar easy corruption of *y* to *h*, *Syrop* becomes *Shrop*, *Skrup*, *Shrub*.

“ Nay, not so said Sir Tristram, for that knight seemeth
“ a SHREW.”

Hist. of P. Arthur. 2d part. chap. 143.

“ Jacob was a good man, Ezau a SHREWE.”

Diues and Pauper. 1st comm. cap. 20.

“ Be ye subgettes for Goddes sake, not only to good lordes
“ and well ruled, but also to SHREWEs and tyrauntes.”

Diues and Pauper. 4th comm. cap. 15.

“ But Vulcanus, of whom I spake,

“ He was a SHREWE in all his youth.”

Gower. lib. 5. fol. 88. pag. 2. col. 2.

“ As our Saviour sayd by the wicked baily, which thought
“ he played the false SHREWE for his master, provided yet
“ wilily somwhat for himselfe.”

Sir T. More. *Confutation of Tyndale.* pag. 461.

BE-SHREW thee! (Be-rypepe, the Imperative of Be-rynepian)
i. e. Be thou ryype, rypepe. i. e. vexed—or, May'st thou be
vexed, molested, mischieved, or grieved, in some manner.

MORROW } Mer. Casaubon says—“ Quis ad Græcorum ver-
MORN } borum sonos aures habet vel tantillum im-
MORNING } butas, qui, cum audit solemne illud in om-
“ nium ore—*Good-morrow*—non Græcos audire se putet—*γαθην*
“ *ἡμεραν*—dicentes?”

Junius says—“ Ego A. S. mæmgen olim suspicabar de-
“ sumptum ex *Man* and *Mæppe* *Amplius.* Quoniam dies cras-
“ tinus

“tinus nihil est aliud quam spatium vitæ ulterius adhuc,
“eoque lucro apponendum.”

Skinner's good sense does not attempt any explanation.

If we cannot believe with Casaubon (and I think we cannot) that *Good morrow* is merely the Greek *αγαθην ημεραν*; or with Junius, that it means a *Day* MORE; you will perhaps be induced to examine the equivalent words of other languages; in hopes of receiving some assistance, hints at least, from the manner in which the equivalent words of other languages are explained by their etymologists. You may be tempted perhaps to inquire after the Greek *αυριον*, the Latin *Cras*, or the Italian and French *Dimane* and *Demain*. But spare yourself the trouble. From the numerous labourers in those vineyards, instead of the grapes you look for, you will gather nothing but thorns.

Let us then trace backward the use of the word in our own language; and try whether we cannot find at home the meaning of this common, useful, and almost necessary word; which our ancestors surely could not have waited for, till the Greeks, or some other nation, were pleased to furnish them with it.

“Shorten my dayes thou canst with sudden forow

“And plucke nights from me; but not lend a MORROW.”

Richard 2d. fol. 27.

“They sped theym to a place or towne called Antoygnye,
“and there lodged that nyghte, and uppon the MOROWE
“tooke their journey toward Normandy.”

Fabian's Chronicle. pag. 253, 254.

E e 2

“Right

“ Right so in the MORNING, *afore day*, he mette with his
 “ man and his horfe. And so king Arthur rode but a soft pace
 “ *till it was day.*”

Hist. of P. Arthur. 1st part. chap. 21.

“ Well, said Queene Gueneuer, ye may depart when ye
 “ will. So early on the MORROW, *or it was day* she tooke
 “ her horfe.”

Hist. of P. Arthur. 1st part. chap. 73.

“ This night abide and washe your feete ;

“ And, *or the day begin*,

“ You shall rise earely in the MORNE

“ And so departe againe.”

Genesis. chap. xix. fol. 37. pag. F.

“ Then Abraham rose early up

“ In MORNE before the funne.”

Genesis. chap. xxii. fol. 45. pag. 2.

“ Woo be to you that thynke unproffyttable thyng, and
 “ werke wycked thyng in your beddes in the MOROWE whan
 “ ye may not slepe.”

Diues and Pauper. 9th comm. cap. 1.

“ The nyght is passed, lo the MOROWE graye,

“ The freshe Aurora so fayre in apparence

“ Her lyght *Dawith*, to voyde all offence

“ Of wynter nyghtes.”

Lyfe of our Lady. (pag. 7.)

“ Lorde, in relese of our wo

“ In hygh heuenes thy mercy make enclyne

“ And downe discende, and let thy grace thynne

“ Upon

" Upon us wretches in the vale of forowe

" And lorde, do *Dawe* thy holy glade *MOROWE*."

Lyfe of our Lady. (pag. 120.)

" And anoon in the *MOREWENDE* the heigeste preiftis
" makinge counfeil, &c."

Mark. chap. xv. (v. 1.)

" In that nigt thei token no thyng. forsothe the *MOREWN*
" maad, Ihesu stood in the brynk."

Iohn. chap. xxi. (v. 3. 4.)

" Thei leiden hondis in to hem, and puttiden hem to kepyng
" til in to the *MOREWE*. sotheli it was now euen."

Dedis. chap. iv. (v. 3.)

" He expownede witneffynge the kyngdom of god, fro the
" *MOREWE* til to euentide."

Dedis. chap. xxviii. (v. 23.)

From *MORROW*, *MORN* and *MORNING*, we have traced the words back as far as we can go in what is called English, to *Morew*, *Morewn*, and *Morewende*. In the next stage backward of the same language, called Anglosaxon, they were written *Ɔepien*, *Ɔepgen*, *Ɔepne*; or *Ɔapgen*, *Ɔanpe*; or *Ɔopn*, *Ɔopgen*, *Ɔopn*. And I believe them to be the past tense and past participle of the Gothic and Anglosaxon verb *MEKGAN*, *Ɔeppan*, *Ɔippan*, *Ɔyppan*; To dissipate, to disperse, to spread abroad, to scatter.

The regular past tense of *Ɔyppan* (by the accustomed change of *y* to *o*) is *MORR*; which (in order to express the latter *r*) might well

well be pronounced and written *Morew*, as we have seen it was; and afterwards *Morowe* and *MORROW*. By adding the participial termination *EN* to the past tense, we have *Meſſen*, *Meſſen*, *Meſſen*; *Maſſen*, *Maſſen*; *Moſſen*, *Moſſen*; or *Morewen*, *Morew'en*, *MOR'N*: according to the accustomed contraction of all other participles in our language.

MORROW therefore and *MORN* (the former being the past tense of *Mýppan*, without the participial termination *EN*; and the latter being the same past tense, with the addition of the participial termination *EN*) have both the same meaning, viz. *Dissipated*, *Dispersed*. And whenever either of those words is used by us, *Clouds* or *Darkness* are *subaud*. Whose *dispersion* (or the time when they are *dispersed*) it expresses.

“*Dileguate intorno s'eran le nubi.*”—It was the *MORROW* or the *MORN*.

Darkness was antiently supposed to be something positive; and therefore in the first chapter of *Genesis* we are told—
 “*Deortu pæron ofer ðære nipelnisse bradnisse. God cwæð*
 “*ða. Gepeorðe leoht. and he toðælde ðat leoht fram ðam*
 “*ðeortum. and hæc ðat leoht dæg. and ða ðeortra niht.*
 “*ða pær geporðen æfen and morgen an dæg.*”

“*Darkness was upon the face of the deep. God said, Let*
 “*there be light. And God divided the light from the darkness.*
 “*And God called the light, day; and the darkness he called*
 “*night. The evening and the morning (Morgen) was the*
 “*first day.*”

Wyppende is the regular present participle of Wyppan; for which we had formerly *Morewende*. The present participial termination *Ende* is, in modern English, always converted to *ing*. Hence *Morewing*, *Morwing* (and by an easy corruption) MORNING.

POND	}	To <i>Pin</i> or to <i>Pen</i> , is a common English verb.
POUND		
PEN		
PIN		
BINN		

“ And made Peace Porter to *pinne* the gates.”
Vision of P. Ploughman. pass. 21. fol. 116. pag. 1.

“ *Pent* up in Utica.” *Cato*.

“ Hearke, our drummes

“ Are bringing forth our youth : wee'l breake our walles

“ Rather than they shall POUND us up : our gates

“ Which yet seeme shut, we haue but *pin'd* with rushes,

“ They'll open of themselues.”

Coriolanus. pag. 5.

This modern English verb *To Pin* or *To Pen* is the Anglosaxon verb Pýndan, includere; whose past participle is POND, POUND, PENN, PIN, BIN; and the old Latin BENNA, a close carriage.

Skinner says—“ POND Minsh. dictum putat quasi BOND, “ quoniam ibi ligata est (i. e. stagnat) aqua. Doct. Th. H. ob- “ servat antiquis dictum esse PAND, q. d. patella.” He adds, “ Mallem deflectere ab A. S. Pýndan, includere : tum quia in “ eo pisces, tanquam in carcere, includuntur; tum quia viva- “ rium agro vel horto includitur.” Skinner is perfectly right in his derivation; and would have expressed himself more positively than *Mallem*; if he had been aware of that change of the characteristic

characteristic letter of the verb, which runs throughout our whole language: nor would he have needed to use the vague and general word *Deflectere*, when he might have shewn what part of the verb it was.

Lye concurs with Skinner—"POND, stagnum, Idem credo habere etymon ac POUND. In hoc differunt, quod alterum bestias terrenas, alterum aquaticas includit."

DOTARD } I believe to be DODER'D (i. e. *Befooled*), the re-
DOTTEREL } gular past participle of Dydejan, Dyðjan.
Illudere, to delude. DOTTEREL is its diminutive.

"The DOTTEREL, which we think a very dainty dish,
"Whose taking makes such sport, as man no more can wish;
"For as you creep, or cower, or lie, or stoop, or go,
"So marking you with care the apish bird doth do,
"And acting every thing, doth never mark the net,
"Till he be in the snare, which men for him have set."

Poly-olbion. Song 25.

This *Dotterel*-catching (except treacherously shedding the blood of his most virtuous subjects) was the favourite diversion of Charles the second.

Bow } This word (for it is but one word differently spelled)
BOUGH } whether applied to the inclination of the body in
BAY } reverence; or to an engine of war; or an instru-
BUXOM } ment of music; or a particular kind of knot; or
the curved part of a saddle, or of a ship; or to the Arc-en-ciel;
or to bended legs; or to the branches of trees; or to any recess
of

of the sea shore ; or in buildings, in barns or windows ; always means one and the same thing : viz. *Bended* or *Curved* : and is the past tense and therefore past participle of the Anglofaxon verb *Býgan*; *flectere*, *incurvare*. It will not at all surprize you, that this word should now appear amongst us so differently written as *BOW*, *BOUGH* and *BAY*; when you consider that in the Anglofaxon, the past tense of *Býgan* was written *Bogh*, *Bug*, and *Beah*.

“ I fe it by enfample in fommer time on trees,

“ There some *Bowes* bene leued, and some bere none.”

Vision of P. Ploughman, fol. 78. pag. 2.

“ The tabernacles were made of the fayrest braunches and
“ *BOWES* that myght be founde.”

Diues and Pauper. 3d comm. cap. 4.

“ God badde the childern of Israell take braunches and
“ *BOWES* of palme trees.”

Diues and Pauper. 3d comm. cap. 18.

“ All they *BOWED* awaye from goddes lawe.”

Diues and Pauper. 4th comm. cap. 13.

“ In tyme of tempest the *BOWES* of the tree bete themself
“ togydre and all to *breste* and fall downe.”

Diues and Pauper. 4th comm. cap. 27.

“ He lepte out at a *BAY* window euen ouer the head where
“ king Marke sate playing at the chesse.”

Hist. of P. Arthur. 2d part. chap. 58.

“ They stoode talking at a BAY window of that castle.”

Hist. of P. Arthur. 2d part. chap. 68.

“ They led la beale Ifond where shee should stand, and be-
“ hould all the Iusts in a BAY window.”

Hist. of P. Arthur. 2d part. chap. 154.

“ Queene Gueneuer was in a BAY window waiting with her
“ ladies, and espied an armed knight.”

Hist. of P. Arthur. 3d part. chap. 132.

“ These ceremonies that partly supersticion, partly auaryce,
“ partly tyranny, hath brought into the church ar to be ef-
“ chued, as the sayng of priuat masses, blessing of water,
“ BOWGH bread.”

Declaracion of Christe. By Iohan Hoper. cap. xi.

——— “ Or with earth

“ By nature made to till, that by the yearly birth

“ The large-BAY'D barn doth fill.”

Poly-olbion. Song. 3.

“ Adorn'd with many harb'rous BAYS.”

Poly-olbion. Song. 23.

BUXOM, in the Anglosaxon Boꝝ-rum, Boc-rum, Buh-rum;
in old English *Bough-some*, i. e. Easily *Bended* or *Bowed* to one's
will, or obedient.

“ Yf ther were ony UNBUXOM childe that wold not obeye
“ to his fader and moder &c. god badde that all the people of
“ the

“ the cyte or of that towne sholde flee that UNBUXOM childe
 “ with stoncs in example of all other.”

Diues and Pauper. 4th comm. cap. 2.

“ I praye you all that ye be BUXUM and meke to fader and
 “ moder,”

Diues and Pauper. 4th comm. cap. 10.

STOCK	}	All these (viz. <i>ꝛtoc, ꝛtac, ꝛticce; stok, stok-en, stuk, stak, stik, stich</i>) so variously written, and with such apparently different meanings, are merely the same past tense and past participle (differently spelled, pronounced, and applied) of the Anglosaxon verb <i>ꝛtican, ꝛtician, To Stick, pungere, figere</i> : although our modern fashion acknowledges only <i>stuck</i> as the past tense and past participle of the verb <i>To Stick</i> , and considers all the others as so many distinct and unconnected substantives.
STOCKS		
STOCKING		
STUCK		
STUCCO		
STAKE		
STEAK		
STICK	}	
STITCH		

We have in modern use (considered as words of different meaning)

STOCK—*Truncus, stipes*, i. e. *Stuck*: as *Log* and *Post* and *Block*, before explained.—“ To stand like a stock.”

STOCK—metaph. A stupid or blockish person.

STOCK—of a tree, itself *Stuck* in the ground, from which branches proceed.

STOCK—metaph. Stirps, family, race.

“ Ony man born of the STROKE of Adam.”

Declaracion of Christe. By Iohan Hoper. cap. 7.

STOCK—*Fixed* quantity or store of any thing.

STOCK—in trade: *fixed* sum of money, or goods, capital, fund.

STOCK—Lock; not affixed, but STUCK in.

“ The chambre dore anone was STROKE

“ Er thei haue ought unto hir spoke.”

Gower. lib. 7. fol. 171. pag. 1. col. 2.

STOCK—of a gun; that in which the barrel is *Fixed*, or *Stuck*.

STOCK—Handle; that in which any tool or instrument is *Fixed*.

STOCK—Article of drefs for the neck or legs. (See STOCKING.)

STOCKS—A place of punishment; in which the hands and legs are *stuck* or *fixed*.

“ There to abyde STOCKED in pryson.”

Lyfe of our Lady. pag. 35.

STOCKS—In which ships are *stuck* or *fixed*.

STOCKS

STOCKS—The public Funds; where the money of persons is now *fixed*.——

STOCKING—for the leg: corruptly written for STOCKEN, (i. e. *Stok*, with the addition of the participial termination EN) because it was *Stuck* or made with *sticking* pins, (now called *knitting needles*.)

STUCCO—for houses, &c. A composition *stuck* or *fixed* upon walls &c.

STAKE—in a hedge; *Stak* or *Stuck* there.

STAKE—to which beasts are fastened to be baited—i. e. any thing *stuck* or *fixed* in the ground for that purpose.

STAKE—A *Deposit*; paid down or *fixed* to answer the event.

STAKE—metaph. *Risque*; any thing *fixed* or engaged to answer an event.

STEAK—A piece or portion of flesh so small as that it may be taken up and carried, *stuck* upon a fork, or any slender *sticking* instrument. Hence, I believe, the German and Dutch *Stuck*, *Stuk*, to have been transferred to mean any small piece of any thing.

STICK—(formerly written *stoc*) carried in the hand or otherwise; but sufficiently slender to be *Stuck* or thrust into the ground or other soft substance.

STICK—A thrust.

STITCH—in needle work (pronounced *сн* instead of *ск*) a thrust or push with a needle: also that which is performed by a thrust or push of a needle.

STITCH—metaph. A pain, resembling the sensation produced by being *stuck* or pierced by any pointed instrument.

The abovementioned are the common uses to which this participle is applied in modern discourse; but formerly (and not long since) were used

STOCK—for the leg; instead of *stocken* (*Stocking*.)

STOCK—A sword or rapier, or any weapon that might be thrust or *stuck*.

STOCK—A thrust or *push*.

STUCK—A thrust or *push*.

The abovementioned modern uses of this participle stand not in need of any instances or farther explanation. For the obsolete use of it, a very few will be sufficient.

Speed. Item, she can knit.

Launce. What neede a man care for a stock with a wench,
“when she can knit him a stocke.”

Two Gentlemen of Verona. pag. 31.

“ I did thinke by the excellent constitution of thy legge, it
 “ was form'd under the starre of a galliard.

“ I, 'tis strong; and it does indifferent well in a dam'd
 “ colour'd STOCKE.”

Twelfth Night. pag. 257.

“ Which our plain fathers erst would have accounted fin,
 “ Before the costly coach and filken stock came in.”

Poly-olbion. Song 16.

“ To see thee fight, to see thee foigne, to see thee trauersse,
 “ to see thee heere, to see thee there, to see thee passe thy
 “ puncto, thy stock, thy reuerse, thy distance, thy montant.”

Merry Wiues of Windsor. pag. 47.

“ I had a passe with him, rapier, scabberd, and all : and he
 “ giues me the STUCKE in with such a mortall motion, that it
 “ is ineuitable.”

Twelfth Night. pag. 269.

“ When in your motion you are hot and dry,
 “ And that he calls for drinke; Ile haue prepar'd him
 “ A chalice for the nonce; whereon but sipping,
 “ If he by chance escape your venom'd STUCK,
 “ Our purpose may hold there.”

Hamlet. pag. 276.

“ The fere affrayit my mynd astonit als,
 “ Upstert my hare, the word STAKE in my hals.”

Douglas. booke 3. pag. 68.

Though I have no doubt of my explanation of stucco; yet,
 standing alone, I ought to give you Menage's account of it.

He

He says, that the French *Du Stuc*, is from the Italian *Stucco*; and *Stucco*—" forse dal Tedesco *Stuk*, che vale *Frammento*: " essendo composto lo *Stucco* di frammenti di marmo.—Il S^r " Ferrari da *Stipare*."

The Italian *stocco* and *stoccata* and the French *estoc*, are the same participle.

F.

Before you quit this word, I wish to know what you will do with Dryden's—*Stitch-fall'n* cheek?

" A *Stitch-fall'n* cheek, that hangs below the jaw."

Johnson says—" that perhaps it means *furrows* or *ridges*;" and that " otherwise he does not understand it."

H.

The woman who knitted his stockings could have told him, and explained the figure by her own mishap.

DRY }
 DRONE }
 DRAIN }
 These words, though differently spelled, and differently applied, are the same past tense and past participle of the Anglofaxon verb *Dpyȝan*, *excutere*, *expellere*, and therefore *ficcare*.

DRY, *ficcus*, in the Anglofaxon *Dpyȝ*, is manifestly, the past tense of *Dpyȝan*, used participially.

DRONE, *excussus*, *expulfus* (subaud. BEE) is written in the Anglofaxon *Dpan*, *Dpane*, *Dpæn*. *Dpaȝ* (y in *Dpyȝan* being changed

changed into A broad) is the regular past tense of *Dnygan*: by adding to it the participial termination *EN*, we have *Dnagen*, *Dnag'n*, *Dpan* (the A broad) pronounced, by us in the South, *DRONE*.

DRAIN is evidently the same participle differently pronounced, as *Dpaen*: being applied to that by which any fluid (or other thing) is excussum or expulsum.

ROGUE

ROCK

ROCHE

ROCHET

ROCKET

RUG

RUCK

ARRAY

RAIL

RAILS

RIG

RIGGING

RIGEL

RILLING

RAY.

All these are the past participle of the Anglo-faxon verb *ƿnygan*, tegere, *To Wrine*, *To Wrie*, to cover, to cloak.

To Wrine, or *To Wrie* was formerly a common English verb.

" The good folke that Poule to preched

" Profred hym ofte, whan he hem teched,

" Some of her good in charite,

" But ther of ryght nothyng toke he,

" But of hys honde wolde he gette

" Clothes to WRINE hym and hys mete."

Rom. of the Rose. fol. 152. pag. 1. col. 1.

" I haue wel leuer, sothe to fay,

" Before the people patter and pray,

" And WRYE me in my foxerye

" Under a cope of papelardye."

Rom. of the Rose. fol. 152. pag. 2. col. 1.

" And aye of loues seruantes euery whyle

" Himselfe to WRYE, at hem he gan to smyle."

Rom. of the Rose. fol. 159. pag. 1. col. 1.

" For who so lyfte haue healyng of his leche

" To him byhoueth fyrst UNWRIE hys wounde."

Rom. of the Rose. fol. 161. pag. 2. col. 2.

" And WRIE you in that mantel euermo."

Troilus. boke 2. fol. 165. pag. 1. col. 1.

" But O fortune, executrice of Wyerdes,

" O influences of heuens hye,

" Soth is, that under God ye ben our hierdes,

" Though to us beestes ben the causes WRIE."

Troilus. boke 3. fol. 175. pag. 2. col. 2.

———— " Up embossed hygh

" Sate Dido al in golde and perrey WRIGH."

Dido. fol. 212. pag. 2. col. 2.

" WRIE the glede, and hotter is the fyre,

" Forbyd a loue, and it is ten tymes so wode."

Tybbe. fol. 210. pag. 2. col. 1.

The difuse of this verb *Wrygan*, to *Wrine*, or to *Wrie*, has, I believe, caused the darkness and difficulty of all our etymologists concerning the branches of this word which are left in our language. And yet, I think, this should not have happened to them: for the verb *Wrygan* is not so intirely lost to the language, but that it has still left behind it the verb *To Rig*, with the same meaning. Which Johnson (with his wonted sagacity) derives from *Ridge*, the back." Because, forsooth,

—“ Cloaths are proverbially said to be for the back, and victuals for the belly.”

ROGUE (according to the usual change of the characteristic *i*) is the past tense and therefore past participle of *ʒrigan*, and means *Covered, Cloaked*; most aptly applied to the character designated by that term.

It happens to this verb, as to the others, that the change of the characteristic *i* was not only to *o*, but also to *a*. What we call ROGUE, Douglas therefore calls RAY (*ɣ* being softened to *y*.)

“ Thir Romanis ar bot ridlis, quod I to that RAY,

“ Lede, lere me ane uthir lessoun, this I ne like.”

Douglas. Prol. of the 8th booke. fol. 239. pag. 2.

Upon this passage, the Glossarist to Douglas says—“ RAY
“ seems to signify some name of reproach, as Rogue, Knave,
“ or such like: Or perhaps it may be taken for a Rymer or
“ poetaster, and so allied to the word *Ray* in Chaucer exp.
“ *Songs, Roundels*: Or lastly, perhaps it may denote a wild or
“ rude fellow, from the *A. S. Reoh*, asper, whence Skinner
“ derives the old Eng. word *Ray*, mentioned in some of their
“ statutes, explained by Cowel *Cloth never dyed*: Or from the
“ *s, Rea* (for *Roe*) as we commonly say, as wild as a *Rea*. But
“ after all I am not satisfied.”

The same word, with the same meaning, is also used in *Pierce Ploughman*.

" To Wy and to Wyncheſter I wente to the fayre
 " With mani maner merchandife as mi maſter me hight
 " Ne had the grace of Gyle igoo amongeſt my chaffer
 " It had bene unſolde thys ſeuen yere ſo me God helpe
 " Than draue I me among drapers, my donet to lerne
 " To drawe the lyſer a longe the lenger it ſemed
 " Amonge the riche RAYES I-rendred a leſſon
 " To broche them with a packnedle and plitte hem togethers
 " And put hem in a preſſe and pynned them therin
 " Til ten yardeſ or twelue had tolled owte xiii."

Viſ. of P. Ploughman. fol. 23. pag. 2.

A ROCK (K inſtead of G) is the *covered* part of the machine which ſpinſters uſe; I mean *covered* by the wool to be ſpun. It was formerly well written ROK, c before K being always ſuperfluous.

" As ſche that has nane uthir rent nor hyre,
 " Bot wyth hyr ROK and ſpynnyng for to thryffe,
 " And therwyth to ſuſtene her empty lyffe."

Douglas. booke 8. pag. 256.

ROCKET or ROCHET, part of the dreſs of a biſhop and formerly of women, is the diminutive of the Angloſaxon poc, exterior veſtis (the ſame participle) or that with which a perſon is *covered*.

" For there nys no clothe fytteſt bette
 " On damoſel, than doth ROKETTE.
 " A woman wel more fetyſe is
 " In ROKETTE, than in cote ywis,

" The

“ The white ROKETTE ryddeled fayre

“ Betokeneth that ful debonayre

“ And fwete was she that it bere.”

Rom. of the Rose. fol. 125. pag. 2. col. 2.

“ For al so wel wol loue be sette

“ Under ragges as ryche ROCHETTE.”

Rom of the Rose. fol. 142. pag. 2. col. 2.

RUG, In the Anglosaxon *pooc*, indumentum, is also the same past participle of *Ʒrigan*; the characteristic *i*, as usual, being changed also to *Oo* and *u*.

“ Horror assumes her seat, from whose abiding flies

“ Thick vapours, that like RUGS still hang the troubled air.”

Poly-olbion. Song 27.

RUCK also (a very common English word, especially amongst females, though I find it not in any English collection) is the same participle as *pooc*, and means *covered*. It is commonly used when some part of silk, linen, &c. is folded over, or *covers* some other part, when the whole should lye smooth or even.

We may notice in passing, that the old English words to *Rouk* and to *Ruck*, are likewise formed from the past tense of *Ʒrigan*; and mean, not (as Junius supposes) to lye *quiet* or in *ambush*, but simply to lye *covered*.

“ What is mankynde more unto you yholde

“ Than is the shepe that ROUKETH in the folde.”

Knichtes Tale. fol. 3. pag. 1. col. 2.

“ Now

- " Now ryse my dere brother Troylus,
 " For certes it non honour is to the
 " To wepe, and in thy bed to ROUKEN thus."

Troylus. boke 5. fol. 193. pag. 2. col. 2.

- " Waytyng his tyme on Chaunticlere to fall,
 " As gladly done these homicides all,
 " That in a wayte lye to murdre men,
 " O false murdrer, RUCKYNG in thy den."

Tale of Nonnes Priest. fol. 90. pag. 1. col. 1.

We have seen RAY (the past tense of *Frigan*) used by Douglas for ROGUE. It is likewise used with the same propriety for ARRAY.

- " The thirde the kynge of nacions was
 " And Tidnall was his name,
 " These foure did marche in battel RAYE
 " By armes to trye the fame."

Genesis. chap. 14. fol. 25. pag. 2.

- " And such as yet were left behinde
 " Made speede to scape awaie :
 " And to the mountaynes fledde for life
 " Forgettinge battel RAIE."

Genesis. chap. 14. fol. 26. pag. 2.

By the addition of the participial termination ED to RAY or RAIE, we have RAYED, RAIED, or RAIDE.

- " What one art thou, thus in torne weed iclad?
 " Vertue. In price whom auncient fages had.
 " Why poorely RAIDE?"——(i. e. poorly RIGGED.)

Songes, &c. By the Earle of Surrey, &c. fol. 107. pag. 1.

ARRAY

ARRAY is the same past tense, with A the usual prefix to the præterit of the Anglosaxon verbs; and means *Covered, Dressed*: and is applied by us both to the dressing of the body of an individual, and to the dressing of a body of armed men.

ARAYNE is the foresaid past tense ARAY with the addition of the participial termination EN: Arayen, Aray'n, clothed, dressed, covered.

" Eftir thame mydlit famin went ARAYNE

" The uthir Troyanis and folkis Italiane."

Douglas. booke 13. pag. 470.

A woman's *Night-RAIL*, in the Anglosaxon *pægel*, is the diminutive of *pæg* or RAY the past tense of *ƿrigan*.

As ROCHET so RAIL means thinly or slenderly *covered*. And we have not this word from the Latin *Ralla* or *Regilla*, to which our etymologists refer us, without obtaining any meaning by their reference; but *Ralla* and *Regilla* are themselves from our northern *pægel*: nor is there found for them any other rational reference.

RAILS, by which any area, courtyard, or other place is thinly (i. e. not closely, but with small intervals) *covered*, is the same word *pægel*.

" Furth of the sey with this the *dawing* springis,

" As Phebus rais, fast to the yettis *thringis*

" The *chois* gallandis, and huntmen thaym besyde,

" With RAILS and with nettis strang and wyde,

" And hunting speris stif with hedis brade."

Douglas. booke 4. pag. 104.

" The

" The buftuous fwyne

" Quhen that he is betrappit fra hys feris

" Amyd the hunting RALIS and the nettys."

Douglas. booke 10. pag. 344.

Of the fame meaning and family is the word RILLING (for *Rillen*, as RAILING for RAILEN ;) for that with which the feet are covered.

" Thare left fute and al thare leg was bare,

" Ane rouch RILLING of raw hyde and of hare

" The tothir fute couerit wele and knyt."

Douglas. booke 7. pag. 238.

A RIG, RIGEL, RIGIL, or RIGSIE, is a male (Horse or other animal) who has escaped with a partial castration, because some portion of his testicle was *covered*, and so hidden from the operators view.

RIGGING (written, I suppose, corruptly for RIGGEN, i. e. *Ʋriggen*) is that with which a ship, or any thing else, is RIGGED (i. e. *Ʋrigged*) or *covered*.

I fear I have detained you too long upon this verb *Ʋrigan*. And, for our present purpose, it is not necessary to shew you what I think of a ROCK in the sea; or of a Sky-ROCKET; or of RAIMENT, ARRAIMENT, To *Rail* and to *Rally*; the real meaning of all which, I believe, the etymologist will find no where but in *Ʋrigan*.

DROSS—Is the past participle of *AKINSAN*, *Dpeoran*, *deji-cere*, *præcipitare*.

HOARD

HOARD
HERD
HURDLE } HOARD, hAnka, ȝopȝ, is the past participle
of ȝypȝan, custodire.

HERD is the same participle; and is applied both to that which is *guarded* or *kept*, and to him by whom it is *guarded* or *kept*. We use it both for Grex and Pastor.

HURDLE, ȝypȝel, is the diminutive of the same participle ȝypȝ: for (as usual with the change of the characteristic letter) the past tense of ȝypȝan was written either ȝopȝ, ȝyrȝ, or ȝepȝ.

SKILL
SCALE
SCALD
SHALE
SHELL
SHOAL
SCOWL
SCULL
SHOULDER
SHILLING
SLATE
SCALA
SCAGLIA
ESCHELLE
ESCAILLE
ESCHALOTTE
SCALOGNA.

At first sight, these words may seem to have nothing in common with each other; little at least in the sound, less in the meaning. Yet are they all the past participle of the Anglofaxon verb ꝛcȝlan, To divide, to separate, to make a difference, to discern, to *Skill*: and have all one common meaning.

This English verb, *To Skill*, though now obsolete, has not been long lost to the language; but continued in good and common use down to the reign of Charles the first.

“ Shall she worke stories or poetries ?

“ It SKILLETH not which.”

Endimion. By John Lilly. Act 3. Sc. 1.

" And now we three have spoke it,

" It SKILLS not greatly who impugnes our doome."

2d Part. *Henry VI.* pag. 132.

" It's no matter, give him what thou hast; though it lack a
" shilling or two, it SKILLS not."

B. Jonson. *Poetaster.* A. 3. Sce. 4.

" I am sick, methinks, but the disease I feel

" Pleaseth and punisheth: I warrant Love

" Is very like this, that folks talk of so:

" I SKILL not what it is."

B. and Fletcher. *Martial Maid.*

" Now see the blindnes of us worldye folk, how precisely
" we presume to shoote our folish bolte, in those matters most
" in whiche we least can SKILL."

Sir T. More. *De quatuor nouissimis.* pag. 73.

SKILL, as now commonly used, is manifestly *Discernment*:
that faculty by which things are properly *divided* and *separated*
one from another.

" Into vii partes I haue this boke dyuyded

" So that the reder may chose where he wyll.

" The fyrste conteyneth how the Brytons guyded

" This lande from Brute, Moliuncius untyll.

" And from Moliuncius I haue sette for SKYLL

" To the nynthe yere of kynge Cassibelan

" The seconde parte."

Fabian. *Prologe.*

" I thought that fortitude had been a mean

" Twixt fear and rashness; not a lust obscene

" Or

" Or appetite of offending; but a SKILL

" And nice *discernment* between good and ill."

B. Jonson. *Underwood*.

As we have in English *Writ*, *Wrote*, *Wroten*, *Wroot*, *Wrat*, *Wrate*, and *Written*, for the past participle of *ƿrutan*, *To Write*; So the characteristic letter *ɾ* or *ʁ* of the verb *rcylan*, in order to form the past tense, is changed to *ɾ* short, or to *ʌ*, or to *e*, or to *o*, or to *oa*, or to *oo*, or to *ou*, or to *ow*, or to *u*. And here again, as before in *rcipan* and *rcitan* (and in all Anglo-faxon words) *rc* become indifferently either *sh* or *sk*.

SCALE, therefore, in all its various applications, as well as SHALE, SHELL, SHOAL OR SHOLE, SCOWL, and SCULL, will be found to be merely the past participle of *rcylan*.

" The cormorant then comes, by his devouring kind,

" Which flying o'er the fen immediately doth find

" The fleet best stor'd of fish, when from his wings at full,

" As though he shot himself into the thicken'd SKULL,

" He under water goes, and so the SHOAL pursues."

Poly-olbion. Song 25.

" Now here he fights on Galathe his horse,

" And there lacks worke: anon he's there a foote,

" And there they flye or dye, like SCALED SCULS

" Before the belching whale."

Troilus and Cressida: (pag. 103, if paged.)

On this passage of Shakespear, Mr. Steevens (whose notes are almost always useful and judicious; as Mr. are as constantly insipid and ridiculous) gives us the following note:

“ SCULLS are great numbers of fishes swimming together.
 “ The modern editors, not being acquainted with the term,
 “ changed it into *Shoals*. My knowledge of this word is de-
 “ rived from a little book called *The English Expofitor*, London,
 “ printed by Iohn Legatt. 1616. Again, in the 26th Song of
 “ Drayton's *Poly-olbion*;

“ My filver-fcaled SCULLS about my freams do fweep.”

I forbear to repeat to you the tedious nonsense of which he has added to this note: for I think you do not wish to hear (nor, when heard, would you believe) that the Cachalot was—“ the species of whale alluded to by Shakespear.”

“ By this is your brother faued, your honour untainted, the
 “ poore Mariana advantaged, and the corrupt deputy SCALED.”

Measure for Measure. pag. 72.

On this passage Mr. Steevens mistakingly fays,—“ To SCALE,
 “ as may be learn'd from a note to *Coriolanus*, Act 1. Sce. 1.
 “ moft certainly means, *To Disorder*, to *Disconcert*, to *put to*
 “ *flight*. An army routed, is called by Hollinshed, an army
 “ SCALED. The word fometimes fignifies to *Diffufe* or *Dis-*
 “ *perfe*; at others, as I fuppofe in the prefent instance, *To put*
 “ *into confufion*.”

“ I fhall tell you

“ A pretty tale, it may be you haue heard it,

“ But, fince it ferues my purpose, I will venture

“ To SCALE 'T a little more.”

Coriolanus. Act 1. Sce. 1.

On

On this passage Mr. Steevens says,

“ To SCALE is To disperse. The word is still used in the
 “ North. The sense is—Though some of you have heard the
 “ story, I will spread it wider, and diffuse it among the rest.

“ A measure of wine spilt, is calld—a SCALED pottle of
 “ wine,—in Decker’s comedy of the *Honest Whore*. 1635. So,
 “ in the *Historie of Clyomen*, Knight of the Golden Shield, &c.
 “ a play published in 1599.

“ The hugie heapes of cares that lodged in my minde,
 “ Are SCALED from their nestling place, and pleasure’s passage find.

“ In the North they say—SCALE the corn, i. e. Scatter it.
 “ SCALE the muck well, i. e. Spread the dung well.

“ The two foregoing instances are taken from Mr. Lambe’s
 “ notes on the old metrical history of Floddon Field. Again,
 “ Hollinshed, vol. 2. pag. 499. speaking of the retreat of the
 “ Welchmen, during the absence of Richard 2, says—They
 “ would no longer abide, but SCALED and departed away.

“ In the Glossary to Gawin Douglas’s translation of Virgil,
 “ the following account of the word is given—SKAIL, SKALE,
 “ to scatter, to spread, perhaps from the Fr. *Escheveler*. Ital.
 “ *Scapigliare*, crines passos feu sparfos habere. All from the
 “ Latin *Capillus*. Thus—*Escheveler*, *Scheval*, *Skail*—but of a
 “ more general signification.” *Steevens*.

To these instances from Shakespear, and those adduced by
 Mr. Steevens, may be added the following,

“ Ane

“ Ane bub of weddir followit in the taill
 “ Thik schour of rane mydlit full of haill.
 “ The Tyriane menye SKALIS wyde quhare,
 “ And all the gallandis of Troy fled here and thare.”

Douglas. booke 4. p. 105.

“ An old feck is ay SKAILING.”

Ray's Scottish Proverbs. pag. 280.

Shakespear in *King Lear*, pag. 288. mentions—“ a SHEAL'D
 “ peascod.”

“ All is not worth a couple of nut SHALIS.”

Skelton. pag. 4. Edit. 1736.

“ Al is but nut SHALES

“ That any other sayth,

“ He hath in him such faith.”

Skelton. pag. 154.

“ They may garlicke pill

“ Cary sackes to the mil

“ Or pefcodes they may SHIL.”

Skelton. pag. 145.

And Ray, in his *North Country Words*, pag. 53, tells us,—
 “ To SHEAL, to separate: most used of milk. 'To SHEAL milk,
 is to curdle it, to separate the parts of it.”

“ Coughes and cardiacles, crampes and toth aches,

“ Reumes and radgondes, and raynouns SCALLES.”

Vision of P. Ploughman. pass. 21. fol. 112. pag. 2.

You laugh at the derivation from *Scapigliare*, *Escheveler* and
Capillus, as introduced to account for the antient but now
 obsolete

obsolete use of the word *SCALE*. How much more ridiculous would it appear, if attempted to be applied in explanation of the word *SCALE* in all its modern uses.

We have—*SCALE*—a ladder. And thence

SCALE—of a besieged place.

A pair of *SCALES*.

A *SCALE* of degrees.

SCALE of a fish, or of our own diseased skin.

SCALE of a bone.

SCALL, and *SCALED* (or *SCALD*) head.

We have also—*SHALE* of a nut, &c.

SHELL of a fish, &c.

SHOAL, *SHOLE*, or *SKUL* of fishes.

SCULL of the head.

SCOWL of the eyes.

SHOULDER.

And finally—*SKILL*,

SHILLING,

And—*SLATE*.

Now in every one of these, as well as in each of the instances produced of the antient use of the word *SCALE*; one common meaning (and only one common meaning) presents itself immediately to our notice: viz. *Divided, Separated*.

Let us look back upon the instances produced.

The fishes come in *SHOALS*, *SHOLES*, or *SCULS* (which is the same participle, *sc* being differently pronounced as *sh* or *sk*);
 6 that

that is, They come in *separate divisions* or parts *divided* from the main body: and any one of these divisions, (SHOALS or SCULS) may very well again be SCALED, i. e. *divided* or *separated* by the belching whale.

The corrupt deputy was SCALED (or SHALED, if you please) by *separating* from him, or stripping off his covering of hypocrisy.

The tale of Menenius was "SCALED a little more;" by being *divided* more into particulars and degrees; told more circumstantially and at length. That I take to be Shakespear's meaning by the expression: and not the *stating* or *diffusing* of the tale; which, if they had heard it before, could not have been done by his repetition. For Menenius does not say that *some* of them had heard it before: that word *some* is introduced by Mr. Steevens in his note; merely to give a colour to his explanation of "*diffusing* it amongst the rest."

Hollingshed's army of Welchmen "SCALED (i. e. *separated*) " and departed."

Clyomon's cares were SCALED, (i. e. *separated*) from their nestling place.

The Tyrian menye, in Douglas, SKALIT (i. e. *separated*) themselves wide quhare.

An old sack (as old men best know) is always SKALLING; i. e. parting, dividing, separating, breaking.

A "raynous

A “*raynous* (i. e. *roynous*, from *ronger*, *rogner*, *royner*; whence also *AROYNT*) *SCALL*,” is a *separation* or discontinuity of the skin or flesh, by a gnawing, eating forward, malady: As is also a *SCALL* or *Scaled* head, called a *SCALD* head.

But I need not, I suppose, apply this same explanation individually to each of the other words mentioned. It applies itself: unless perhaps to *SCOWL*, i. e. *separated* eyes, or eyes looking different ways; which our ancestors termed *ŕceol-eage*. We say only *ŕceol*: i. e. *SCOWL*; *ŕubaud*. Eyes.

“Than scripture scornid me and A *SKILE* loked.”

Vision of P. Plowman, fol. 53. pag. 1. passus. 11.

(The Germans use *Schal* for the same.)

In the same manner their name for the Testicles, was *ŕcallan*, i. e. *Divided*, *separated*.

SHOULDER, which formerly was, and should still be, written *SHOULDE*, is also the past participle of this verb *ŕcyllan*.

“The due fashon of byrthe is this, fyrste the head cometh
“forwarde, then foloweth the necke and *SHOULDES*.”

Byrth of Mankynde. fol. 13. pag. 2. (1540.)

The Latin, Italian, and French words *Scala*, *Scaglia*, *Eschelle*, *Echelon* *, *Escaille* &c. referred to by some of our etymologists
as

* Besides its modern uses, the French formerly employed the word *Echelles* for certain divisions of their army: and the modern very useful

as originals, are themselves no other than this same northern participle. Hence also the French *Efchalotte* and the Italian *Scalogna*.

I think it probable that SHILLING (Dutch. *Schelling*) may be corruptly written for SHILLEN, or rcylan, an aliquot part of a pound. And I doubt not in the least that SLATE is the past participle of the same verb rcylan.

F.

This is singular. What you mention as a bare probability, appears to me doubtless. And where you have not the least doubt, I have the most. The meaning indeed of the past participle of rcylan would apply very well to SLATES, which are thin flakes of stone *separated* or SCALED from each other. But the words themselves seem too far asunder.

H.

We must bring them nearer together. What we now call SLATE, was formerly SCLAT.

military position is well called *Echelon*: as Captain James (to whom, for his valuable publications at this time, our country is so deeply indebted) informs us in his *Military Dictionary*.

“ President Fauchet in his book de la Milice et des Armées, tells us, that by this word (*Echelles*) were meant several troops of horse: so that *Echelle* in ancient times signified what is now called a Troop.”

“ *Echelon*, a position in military tactics, where each division follows the preceding one, like the steps of a ladder,” &c.

“ And thei not fyndinge in what parti thei shulden bere
 “ hym in, for the cumpany of peple, *steigeden* up on the roof:
 “ and bi the *SCLATIS* thei *senten* him down with the bedde in
 “ to the myddil.”

Luk. chap. v. (v. 19.)

“ He buylded a royall mynster of lyme and stone, and
 “ couueryd it with plates of syluer in stede of *SCLATE* or
 “ leade.”

Fabian. Parte 5. Chap. 131.

I suppose the word to have proceeded thus—*SKALIT*,
SKLAIT, *SKLATE*, *SLATE*. And I am the more confirmed in
 this supposition, because our ancestors called *SLATES*, *SKΛΛΓΓ*;
 the Scotch (as I am told by the Glossarist of Douglas) *SKEL-*
LYIS; and the Dutch call them *SCHALIEN*.

The French *Chaloir*, *Nonchalance*, the Italian *Non cale*,

(“ E pien di fe, di zelo; ogni mortale

“ Gloria, imperio, tesoro, mette in *Non cale*.”—(i. e. It *skills not*.)

And the Latin *Callidus*; are all from this same northern verb
rcýlan. And it is not unentertaining to observe how the
 French, Italian and Latin etymologists twist and turn and
 writhe under the words. If you have the curiosity to know,
 you may consult Menage's Orig. Ital. Article *CALERE*: and
 his Orig. Franc. Articles *NONCHALANT* and *CHALOIR*, and
 Vossius, Art. *CALLIS*.

SHOP } The past tense, and therefore past participle, of the
 SHAPE } Anglosaxon verb *scýppan*; to fashion, to form, to
 SHIP } prepare, to adapt.

A SHOP—*formatum* aliquid (in contradistinction from a *stall*) for the purpose of containing merchandise for sale, protected from the weather.

A SHIP—*formatum* aliquid (in contradistinction from a *Raft*) for the purpose of conveying merchandise &c. by water, protected from the water and the weather.

SHAPE requires no explanation.

“ At whiche the god of loue gan loken rowe
 “ Right for dispite, and shope him to be wroken.”

Troilus. boke 1. fol. 168. pag. 1. col. 2.

———— “ We ben SHAPE
 “ Somtyme lyke a man or lyke an ape.”

Freres Tale. fol. 41. pag. 1. col. 1.

“ He was goodly of SHAPPE and of vyfage, but that was
 “ mynged wyth lechery and cruelty.”

Fabian. fol. 120. pag. 2. col. 2.

“ Of dyuerse Shappe and of dyuerse colours.

Diues and Pauper. 1st comm. cap. 28.

“ Atyre to costful or to straunge in Shap.”

Diues and Pauper. 6th comm. cap. 13.

“ The

“ The glorious vyrgyn Mary came out of the chapell in
 “ rayment and *Shappe* lyke the knyghtes wyfe.”

Myracles of our Lady. (pag. 14.)

SHROUD } SHROUD, in Anglosaxon *scruð*, vestitus, though
 SHROWDS } now applied only to that with which the dead
 are clothed, is the past participle of *scruðan*, vestire: and was
 formerly a general term for any sort of clothing whatever.

“ In somer season whan softe was the sonne

“ I *shope* me in to a SCHROUD, as I a schepeherde wer.”

Vis. of P. Ploughman. passus 1.

Thus Athelstane commands,

“ Æðelstane cýning. eallum minum *gereferum* binnon mine
 “ *mic* *gecyðe*. ðat ic wille ðat ge *feodað* ealle *pæga* an *earm*
 “ *engliscman* (*gif* ge him habbað. oððe oðerne *gerefindað*) fram
 “ fram minra *feorma* a*gyfe* mon hine elce monað ane ambra
 “ meler. and an *reonc* *spicer*. oððe an fram *peorðe* iiii peningar
 “ and *scruð* for *twelf* monða ælc gear.”

You see here that *scruð*, SHROUD, means any sort of
 clothing generally.

F.

Yes. I see the meaning of SHROUD; but I see something
 besides, worth more than the meaning of any word.—*gif* ge
 him habbað!—What, Doubt whether an *Englishman* could be
 found so poor as to accept this bounty! Good God! Were
 Englishmen ever such a people as this? Had they ever such
 kings?

kings? And had their kings such counsellors? And was this the manner of providing (not out of any taxes, but out of the king's own estate) for a poor Englishman, *if one could be found*, who would accept such provision? Was this my country? And is this my country?

H.

Oh, This was many ages ago. Long before the reign of Meffrs. and Long before the doctrine was in vogue or dreamed of, which has made so many small men great (small in every sense of the word :) I mean the

Like pulling out the stones of an arch (and the key-stone amongst them) to render the edifice the stronger: or surrendering all our strong holds to an enemy; that the rest of the country may enjoy the greater security.

But a truce with Politics, if you please. The business of this country, believe me, is settled. We have no more to give up: until some shall find out that grand desideratum of a substitute for bread, as he has already discovered a substitute for money. Till that period arrives, let us pursue the more harmless investigation into the meaning of words.

The SHROWDS are any things with which the masts of a ship are *dressed or clothed*.

“ Such

————— “ Such a noyse arofe
 “ As the SHROWDES make at sea in a stiffe tempest,
 “ As *lowd*, and to as many tunes.”
Henry VIII. pag. 224.

FLOUT—Is the past participle of *flitan*, *jurgari*, *contendere*.

“ Here stand I, ladie, dart thy skill at me ;
 “ Bruise me with scorne, confound me with a **FLOUT**.”
Loues Labours Lost. pag. 140.

FOUL—The past participle of *fy lan*, *apylan*, *berylan*, *To File*; which we now write *To Defile*.

“ For Banquo’s issue haue I **FIL’D** my mind,
 “ For them the gracious Duncan haue I murther’d,”
Macbeth. pag. 139.

“ Sirrah, I scorn my finger should be **FIL’D** with thee.”
B. and Fletcher. Pilgrim.

“ A scabbit sheep **FILES** all the flock.”
Ray’s Scottish Proverbs.

SPROUT } A. S. *pprote*, *pppaut*. **SPROUT** is the past parti-
SPURT } ciple of *pppitan*, *pppytan*, *germinare*, to shoot
 out, to cast forth. **SPURT** is the same word, by a customary
 metathesis.

TROUBLE—Is the past participle of *tribulan*, *tundere*, *con-
 terere*, *pinfere*, to bruise, to pound, to vex. The Latin *Tri-
 bulare*

bulare is the same word ; differing only by a different infinitive termination : *Tribul-an. Tribul-are.* As many other Latin verbs differ from the Anglosaxon verbs only by the different infinitive terminations, *an, or, re.*

BROOK	}	All these words are merely the same past participle (differently pronounced and written) of the verb BRUKAN , <i>Brecan, Bræcan</i> , to break.
BROACH		
BRACK		
BREAK		
BREACH	}	BROOK (in the Anglosaxon <i>bruc</i>) approaches most nearly to our modern past tense BROKE : and indeed this supposed noun was formerly so written.
BREECH		
BREECHES		
BRACCA		
BRACHIUM		

“ And so boweth furth bi a **BROKE**, beeth buxome of spech

“ Tyll you fynden a forde, your fathers honourable,

“ Wade in that water and wath you wel there.”

Vis. of P. Ploughman. pass. 6. fol. 29. pag. 2.

“ And helde the way down by a **BROKE** fyde.”

Cuckowe and Nyghtyngale. fol. 351. pag. 1. col. 1.

“ He lept ouer a **BROKE** for to fight with the giaunt.”

Hist. of Prince Arthur. 3d part. chap. 79.

“ The eye that scorneth his fader, and despyfeth the byrth
 “ of his moder, rauyns of the **BROKES**, that is to saye, fendes
 “ of helle **BROKES** shal delue out and *pyke* out that eye.”

Diues and Pauper. 4th comm. cap. 1.

“ With

“ With knyghtly force and violence he entred the fayde
 “ cytye (London) and flewe the fore namyd Liuius Gallus nere
 “ unto a BROKE there at that daye rynnynge, and hym threwe
 “ into the fayd BROKE. By reason wherof long after yt was
 “ called Gallus or Wallus BROKE. And at this day the strete
 “ where some tyme ranne the fayde BROKE is nowe called
 “ *Walbroke.*”

Fabian's Chronicle. 4th parte. chap. 65.

Doctor Th. Hickes was aware that BROOK must be in some manner derived from Bpæcan: and gives this reason for it—
 “ quia rivus exiliens terram perrumpit.” And this is very aptly described in Beaumont and Fletcher's *Faithful Shepherdess*.

“ Underneath the ground,
 “ In a long hollow the clear spring is bound,
 “ Till on yon side where the morn's sun doth look,
 “ The struggling water *breaks out* in a BROOK.”

ABROACH is Abpæc, the regular past tense of bpæcan, by the customary addition of the præfix A.

“ Hewe fire at the flynt four hundred wynter,
 “ But thou haue towe to take it, with tinder or BROCHES,
 “ All thy labour is losse.”

Vis. of P. Ploughman. pass. 18. fol. 95. pag. 1.

BRACK is not far removed from our modern past tense *Brake*, which is still in use with us as well as *Broke*; and it approaches still nearer to the past tense as it was formerly written *Brak*.

“ He biholdynge in to heuene, bleffide and BRACK, and gaf
“ looues to disciplis.”

Mattheu. chap. xiv. (v. 19.)

“ Hee feutred his fpeare and ranne agains Sir Trian, and
“ there either BRACKE their fpeares all to peeces.”

Hift. of Prince Arthur. 2d part. chap. 94.

“ So he ranne to his fword, and when he faw it naked, he
“ praifed it much, and then he fhooke it, and therewith he
“ BRACKE it in the middes.”

Hift. of Prince Arthur. 3d part. chap. 79.

Though BRACK (as a noun) is not much in fashion at
present, it was formerly in good and common ufe.

“ Let not a BRACK i' th' ftuff, or here and there

“ The fading glofs, a general lofs appear.

B. and Fletcher. Epilogue to Valentinian.

“ You may find time out in eternity,

“ Deceit and violence in heavenly iuftice,

“ Life in the grave, and death among the bleffed,

“ Ere ftain or BRACK in her fweet reputation.”

B. and Fletcher. A wife for a Month.

A BREACH (bꝛic) or BREAK, the fame word as the former,
with the accuftomed variation of CH for CK.

“ Is it no BREAKE of duetie to withftande your king.”

Hurt of Sedition. By Sir John Cheke.

“ The contrarie partie neyther could by justice, neither
 “ would by boldenesse haue enterprised the BREAKE thereof.”

Hurt of Sedition.

Of BREECH (the same participle) Skinner says well—“ Verum
 “ etymon vocis BREECH commodius deduci potest ab A. S.
 “ bryce, ruptio, ruptura: quia sc. in ano corpus in foramen
 “ quasi difrumpi videtur.”—And BREECHES, which cover
 those parts where the body is *Broken* into two parts. Hence
 also assuredly the Latin *Bracca**; and, I believe, the Greek
 and Latin βραχιων, *Brachium*.

SNOW

* “ BRACA (pro quo vulgò *bracca*, vel *bracha*, minus recte scribunt)
 “ Isidoro, lib. xix. cap. xxii. videtur dici, quod sit *brevis*, nempe a
 “ Græco βραχυς. Aliis placet, esse a ρακος, quod a ρησσω seu ρηγνυμι.
 “ unde ab Eustathio esse dicitur διερωγος ιματιον, vestis difrupta. Æoles
 “ (quos Romani maxime imitantur) literam β literæ ρ præmittunt, quando
 “ post ρ sequitur κ, τ, vel δ. ut, ρυτηρ, βρυτηρ, ροδον, βροδον, ρακος, βρακος,
 “ &c. Sed fane *bracæ* vox est a Gallis Belgis. Quippe hodieque
 “ Belgæ, sive Germani inferiores, eam *broeck* appellant, ut Cimbri,
 “ *brog*, Britanni, *breache*. At *braca* esse a Gallis, clare docet Diodorus
 “ Siculus, cujus illud de Gallis, χρωνται δε αναξυρισιν, ας εκεινοι βρακας
 “ καλουν. Similiter Hesychius, olimque Galliæ pars ab harum usu dicta
 “ *bracata*. Idem confirmant versus isti apud Sueton. in Julio, cap.
 “ lxxx:

“ *Gallos Cæsar in triumphum ducit: iidem in curia*

“ *Galli bracas deposuerunt, latum clavum sumserunt.*

“ Sed et *bracarum Gallicarum* liquido meminere Vopiscus in Aureliano,
 “ Lampridius in Alexandro Severo, pluresque alii. *Bracatos* quoque
 “ milites Gallicos appellat Ammianus, lib. xvi. Quare et *bracæ* vocem
 “ Gallicam putamus: vel, si origo est Græca, vocem eam acceperint

SNOW—In the Anglosaxon *ŕnap*, and the same in Douglas.

“ His

“ Galli a Massiliensibus: qui Græcè loquebantur. Non soli autem
 “ *bracis* usi Galli; sed et Persæ, quibus eas tribuit Ovidius v Trist. el. xi.
 “ item Sarmatæ, sive Scythæ, ut ex eodem, item Mela, et Valerii
 “ v Argon. constat.”

G. J. Vossius.

“ BRACHIUM, βραχιων, απο της βραχυτητος. Festus: *Brachium* nos,
 “ Græci βραχιων dicunt: quod deducitur a βραχυ, hoc est, breve; eò quod
 “ ab humeris ad manus breviora sint, quam a coxis plantæ. Sed videtur
 “ obstare Festo, quod *brachium*, ac βραχιων, proprie dicatur de offe,
 “ quod inter scapularum et cubiti articulos interjacet. Eoque potius
 “ *brachium* sic dici censeo, quia os id, quod dixi, breve fit, imprimis
 “ si conferetur cum offe femoris, cui αναλογον est. Nam ut pedibus
 “ manus, lacertus tibiæ, genui cubitus, sic femori brachia respondent.
 “ Ac quia de hac vocis proprietate aliquis litem movere possit, addo την
 “ ολην χειρα (intelligo per χειρα totum illud ab humero usque ad extremos
 “ digitos, quomodo hac voce etiam usi Homerus et Hippocrates) dividi
 “ a Galeno in partes tres; βραχιονα, πηχυν, et ακροχειρον. quæ ipsa etiam
 “ complexus Naso, cum, 1 Met. ait:

————— “ Laudat digitosque manusque

“ Brachiaque et nudos mediâ plus parte lacertos.

“ Quare, cum tres sint brachii partes, os illud totius brachii maximum,
 “ quod est inter humerum et cubitum, proprie βραχιων, seu *brachium* ap-
 “ pellabitur. Os alterum inter brachium et manum Latinis fuerit
 “ *lacertus*, Græcis πηχυς, quanquam hæc vox et angustius interdum
 “ sumatur. Nam cum os illud duobus constet ossibus; uno inferiori et
 “ grandiori, altero superinsidente et minori; illud quidem eodem nomine
 “ cum toto dicitur πηχυς, sive *ulma*; hoc vero, quia parvarum rotarum
 “ radios refert, κερκίς, sive *radius* nominatur. Quod superest ακρα χειρ,
 “ et

“ His schulderis heildit with new fallin *sNAW*.

Douglas. booke 4. pag. 108.

“ And tharwithal attanis on euery fydis

“ The dartis thik and ffeand takillis glidis,

“ As dois the schoure of *sNAW*.”

Douglas. booke xi. pag. 386.

It is the regular past tense and therefore past participle of *snipan*, which Gower and Chaucer write *To Snew*.

“ And as a bushe, whiche is *BESNEWED*

“ Their berdes weren hore and white.”

Gower. lib. 1. fol. 19. pag. 1. col. 2.

“ et una voce *ακροχειρον*, ac κατ' *εξοχην*, *χειρ*, Latinis *manus* dicitur. Ex his
 “ igitur liquet, quid proprie *brachii* nomine fit intelligendum. At Cel-
 “ fus, lib. viii. cap. 1. quemadmodum pro *brachio humerum* dixit, ita
 “ per *brachiam* intelligit omne illud a *scapulis* dependens usque ad ex-
 “ tremam manum. Qui similiter *βραχιονος* vocem usurpat Aristoteles,
 “ lib. 1. histor. animal. cap. xv. ubi hæ a philosopho statuuntur partes
 “ *βραχιονος*. *ωμος*, *αγκων*, *ωλεκρανον*, *πηχυς*, *χειρ*. *Ωμος* ei est articulus *brachii*
 “ cum *ωμοπλατη*, five *scapula*. *Αγκων* est, quod interjacet inter dictum
 “ articulum et eum cui innittimur. Is articulus Aristoteli est *ωλεκρανον*,
 “ quibusdam *cubitus*, aliis *gibber brachii*, nominatur. *Πηχυς* est quod
 “ inter manum et acutam gibberamque *brachii* partem, situm est. *Χειρ*
 “ palma et digitis constat. Quædam tamen ex hisce vocabulis aliter ab
 “ Hippocrate et aliis accipi, non ignoramus: et qui nescit, discere possit
 “ ex definitionibus medicis doctissimi Gorræi. Isidorus autem plane
 “ audiri non meretur, cum lib. xi. cap. 1. hoc pacto scribit: *Brachia*
 “ *a fortitudine nominata*: *Βαρυ* enim Græce grave et forte significat, in
 “ *brachiis* enim tori lacertorum sunt et insigne musculorum robur
 “ existit.”

G. J. Vossius.

“ The

" The presentes euery daie bene newed,

" He was with yestes all BESNEWED."

Gower. lib. 6. fol. 135. pag. 2. col. 1.

" A better viended man was no where none,

" Without bake meate was neuer hys house

" Of fythe and fleshe, and that so plenteouse

" It SNEWED in hys house of meate and drinke."

Prologues. The Frankeleyn.

SNOW, is simply—that which is SNIWED or SNEWED.

Loss } The past participle of **AINSAN**, Lȳran, amittere,
Loose } dimittere.

" Their arrows finely pair'd, for timber and for feather,

" With birch and brazil piec'd, to fly in any weather ;

" And shot they with the round, the square, or forket pile,

" The LOOSE gave such a twang, as might be heard a mile."

Poly-olbion. Song 26.

KNEE } I believe the Gothic **HNΛIVGAN**, **HNΕIVAN**,
NECK } and the Anglosaxon **ḡnigan** (which have all the
KNUCKLE } same meaning, viz. incurvare, inclinare, to bow,
NOD } to bend, to incline) to be the same verb ; though
something differently pronounced : And I suppose **KNIV**, **Ēneop**,
and our English **KNEE**, to be the past tense of this verb.

NECK, in the Anglosaxon **ḡnecc** (or **ḡnezz**) may perhaps also
be the past tense of **ḡnigan**.

KNUCKLE,

KNUCKLE, in Anglosaxon *Ēnucl* (perhaps formerly *þnuzel*) I suppose to be the diminutive of *þnuȝ*; which may likewise have been the regular past tense of *þnīȝan*.

I offer the foregoing to you barely as conjecture. But we know that *þnah* is perpetually used in the Anglosaxon as the past tense of *þnīȝan*: by adding to it the participial termination *ED*, we have *þnaheð*, *þnah'ð* (A broad); from which, I doubt not, we have our English *nod*, i. e. An inclination of the head.

NOTCH	} Which vary respectively in sound only by the immaterial difference of <i>ch</i> or <i>ck</i> , have all one common meaning: and I believe them to be the past participle of the verb <i>To Nick</i> , <i>incidere</i> .
NOCK	
NOOK	
NICHE	
NICK	

“ All ruffe of haire, my nailes *UNNOCKT*, as of such seemeth best,

“ That wander by their wits, deformed so to be.”

Songes &c. by the Earl of Surrey &c. fol. 61. pag. 2.

“ Like the good fleacher that mended his bolte with cuttinge
“ of the *NOCKE*.”

Dr. Martin. *Of Priestes unlaful Mariages*. chap. 13. p. 250.

“ The rough Hibernian sea I proudly overlook

“ Amongst the scatter'd rocks, and there is not a *NOOK*

“ But from my glorious height into its depth I pry.”

Poly-olbion. Song 30.

The Italian and French languages have many words, *Nicchio*, *Nicchia*, *Niche*, &c. of the same origin.

WROTH
WRATH
WREATH
RADDLE
WRY
RIDDLE

All these are the past tense and therefore the past participle of *Ƴriðan*, torquere, to *Writhe*. The two former are applied to the mind; and, together with WREATH (or WRITH) speak themselves.

A RADDLE * hedge, is a hedge of pleached or plashed or twisted or wreathed twigs or boughs. I suppose RADDLE to be so pronounced for *Ƴpaðel*, the diminutive of *Ƴpað*.

So RIDDLE metaphorically.

WRY I suppose to be so pronounced for *Ƴrið*.

DEAL
DELL
DOLE
DOULE
DOWLE

These are the past tense and past participle of the verb *ðalagan*, *Dælan*, dividere, partiri, *To Deal*, to divide, to distribute.

“ My wife shal haue of that I wan with truth and no more,

“ And DEALE among my daughters and my dear children.”

Vis. of P. Ploughman. pass. 7. fol. 32. pag. 2.

* With the help of these tools they were so very handy, that they came
“ at last to build up their huts or houses very handsomely; RADDLING,
“ or working it up like basket-work all the way round, which was a very
“ extraordinary piece of ingenuity, and looked very odd.”

Robinson Crusoe. Vol. 2. pag. 119. Edit. 1790.

“ Thylke

"Thylke that god geueth moſte, leeſt good they DELETH."

Viſ. of P. Ploughman. paſſ. 11. fol. 45. pag. 2.

"If he be pore, ſhe helpeth hym to ſwynke

"She kepeth his good, waſteth neuer a DELL."

Marchauntes Tale. fol. 28. pag. 2. col. 2.

"I conſent, and conferme euery DELL

"Your wordes all and your opinyon."

Marchauntes Tale. fol. 29. pag. 2. col. 2.

"Al this ſentence me lyketh euery DELL."

Wife of Bathes Prol. fol. 34. pag. 2. col. 2.

"I ſhall tell you a part now, and the other DEALE to
"morrow."

Hiſt. of Prince Arthur. 3d part. chap. 75.

"And that night a DOALE, and al they that would come had
"as much fleſh and fiſh, wine and ale as they might eate and
"drinke, and euery man and woman had twelue pence, come
"who would. Thus with his owne hands DEALED he his
"money."

Hiſt. of Prince Arthur. 3d part. chap. 171.

"We rede in holy wryte. *Deut.* xxvii. Curſed be he that
"flytteth the boundes and the DOLES or termes of his neygh-
"bour, and putteth hym out of his ryght."

Diues and Pauper. 10th comm. cap. 7.

In this laſt paſſage, DOLE is applied to a Land-mark, by
which the Lands of different occupants are *divided* and *ap-
portioned*.

“ It was your prefurmize,

“ That in the DOLE of blowes your fon might drop.”

2d Part. *Henry 4.* pag. 76.

Mr. Steevens, on this passage, says—“ The DOLE of blows
“ is the distribution of blows. DOLE originally signifies the
“ portion of *Alms* (consisting either of meat or money) that
“ was given away at the door of a nobleman.”

“ Now my masters, happy man be his DOLE, say I: Euery
“ man to his bufinefs.”

1st Part. *Henry 4.* pag. 54.

Sir J. Hawkins says—“ The portion of *Alms* distributed at
“ Lambeth palace gate, is at this day called the DOLE.”

“ If it be my luck, so : if not, happy man be his DOLE.”

Merry Wives of Windsor. pag. 116.

In all the above passages, and wherever the word is used,
DOLE is merely the Anglosaxon past participle *Dal*; and has
not in itself the smallest reference to *Alms*, or to the nobleman's
gate, or to Lambeth palace; if indeed those places have any
distinguished connection with *Alms*. But DOLE (i. e. *Dal*) might
very well be applied to any things *divided*, *distributed*, or *Dealt*
out: and therefore to land-marks, and to blows in a battle, &c.

In the following passage from Chaucer, there is no allusion
to any of these.

“ And for thou *trewe* to loue shalt be

“ I wyl, and eke commaunde the,

“ That

" That in one place thou fet al hole

" Thine hert, without halfin DOLE."

Rom. of the Rose. fol. 131. pag. 1. col. 2.

As it has happened in the interpretation of DOLE; so does it with DOWLE: and so will it usually happen, when the interpreters seek the meaning of a word (or rather endeavour to collect it) singly from the passages in which the word is found: for they usually connect with the unknown word, the meaning of some other word or words in the sentence. A little regard to the individual etymology of the word whose meaning is sought, would secure them from this perpetually repeated error; and conduct them to the *intrinsic* meaning of the word.

" The elements

" Of whom your swords are temper'd, may as well

" Wound the loud windes, or with bemockt-at stabs

" Kill the still-closing waters, as diminish

" One DOWLE that's in my plumbe." (*plume.*)

Tempest. pag. 12.

Mr. Steevens here tells us, that—" Bailey, in his dictionary, says that DOWLE is a *Feather*; or rather the single particles of the *Down*."

To which Mr. Malone adds—" Cole, in his Latin dictionary, 1670. interprets—*young DOWLE*—by *Lanugo*."

But *ðal*, *ðæl*, DOLE, DOULE, DOWLE, DEAL, DELL, are all but one word differently pronounced and differently written; and mean merely a part, piece, or portion, without any de-

signation of *Feather* or *Down*, or *Alms*, or any other thing. And when the cards are *Dealed* or *Dealt* round to the company within doors; each person may as properly be said to receive his DOLE or DOWLE (i. e. That which is *Dealed* out, *Distributed*, or *Dealt* to him) as the attendant beggars at the gate.

Thus Chaucer, in the *Plowman's Tale*. fol. 99. pag. 2. col. 2.

"The gryffon grynned as he were wood

"And loked louely as an owle

"And swore by cokes hert bloode

"He wolde him tere euery DOULE."

What think you is contained in this threat of the gryffon? That he will tear off the feathers, or the small particles of Down from the Pelican? Surely not. But that he would tear him, as we say, *piecemeal*; tear every *piece* of him, tear him all to *pieces*.

Skinner is of opinion, and reasonably, that DOLLAR also belongs to *Dal*, portio—"quia sc. est aurei, seu, ducati, di-
"midium."

HOWL	}	The past participle of <i>Lyllan</i> , <i>Liellan</i> , <i>ululare</i> , <i>To</i> <i>Yell</i> .
OWL		
YELL		

ROOM	}	Are the past participle of <i>pyman</i> , <i>be-pyman</i> , <i>dila-</i> <i>tare</i> , <i>amplificare</i> , <i>extendere</i> .
RIM		
BRIM		

Room

Room means dilatum, *Extended, Place, Space, Extent.*

In the second chapter of Luke, verse 7. where our modern translation has it—"There was no room for them in the Inn." The old English translation says—"There was not *Place* to hem in the comyn stable." Non erat eis *Locus* in diverforio. The Anglosaxon—*ðiz næfdon þum in cumena hur.* The Gothic—*NI VAS IM KNMIS IN STALL FLAMMA.*

RIM (of *þyman*) is the utmost *Extent* in breadth of any thing.

BRIM (of *be-þyman*) is also the *Extent* of the capacity of any vessel.

"Which from a large-BRIM'D lake

"To hie her to the sea with greater haste doth make."

Poly-olbion. Song 30.

Large-BRIM'D (or *be-þym'd*) is widely *extended* in breadth.

GROOM—We apply this name to persons in various situations. There is a **GROOM** of the stables, a **GROOM** of the chambers, a **GROOM** of the stole, a **GROOM** porter, a *Bride-groom*, &c. But all of them denote attendance, observance, care, and custody; whether of horses, chambers, garments, bride, &c.

"He is about it, the doores are open:

"And the surfeted GROOMES doe mock their charge

"With snores."

Macbeth. pag. 136. col. 2.

GROOM

GROOM therefore has always one meaning. It is applied to the person by whom *something* is attended. And, notwithstanding the introduction of the letter R into our modern word GROOM, (for which I cannot account) I am persuaded that it is the past participle of the Anglosaxon verb *Lyman*, curare, regere, custodire, cavere, attendere; and that it should be written GOOM, without the R. And I think it a sufficient confirmation of my opinion, that what we now call *Bride-GROOM*, our ancestors called *Brid-gum*. And, at present, in the collateral languages there is no R.

The Germans calling him	—	Brauti-gam.
The Dutch	— — —	Bruide-gom.
The Danes	— — —	Brud-gom.
And the Swedes	— — —	Brud-gumme.

Swoop	}	" All my pretty ones !
Swop		" Did you say All? Oh Hell Kite ! All?
		" What, all my pretty chickens, and their damme
		" At one fell swoope?"

Mr. Steevens, on this passage, says—" Swoop is the descent of a bird of prey on his quarry. It is *frequently* however used by Drayton in his *Poly-olbion*, to express the swift descent of rivers."

Drayton has used it in his *Poly-olbion* only three times: in his first, sixth, and twenty-eighth songs; but never as a substantive.

" Proud

" Proud Tamer swoops along with such a lusty train,
 " As fits so brave a flood."

Song 1.

" Thus as she swoops along with all that goodly train."

Song 6.

" And in her winding banks, along my bosom led,
 " As she goes swooping by."

Song 28.

In this use of the word by Drayton there is nothing antique, or unusual, or in the least different from the common, modern, every day's use of the word: if we except only the spelling of it. Put SWEEPS and SWEEPING instead of SWOOPS and SWOOPING, and no man would ask for an interpreter. The Anglosaxon verb is *Spipan*, in modern English *To Sweep*. Swoop and swop are (as we have already seen in so many other instances) its regular past participle, by the change of the characteristic *i* to *o*.

Swoop has nothing to do with the descent of a bird; or with any descent or ascent; but it may be applied to either: for it has to do with a body in motion, either ascending, descending, or horizontal; and with a body removing all obstacles in its passage.

A swop between two persons, is where, by the consent of the parties, without any delay, any reckoning or counting, or other adjustment of proportion, something is *Swept* off at once by each of them.

Swoon

Swoon—This word was formerly written, **SWOUGH**, **SWOWE**, **SWOWNE**, **ASWOWNE**, **SWOND**, **SOWNE**, and **SOWND**.

“ That what for fere of flaunder, and dred of deth
 “ She losfe both at ones wit and breth
 “ And in a **SWOUGH** she lay.”

Chaucer. *Lucrece*. fol. 215. pag. 2. col. 2.

“ I fel in fuche a flomber and a **SWOWE**
 “ Nat al a flepe, ne fully wakyng,
 “ And in that **SWOWE** methought I herde fing
 “ The forie byrde the leude cuckowe.”

Cuckowe and Nyghtyngale. fol. 351. pag. 1. col. 2.

“ Whan she this herd, **ASWOUNE** down she falleth.”

Clerke of Oxenfordes Tale. fol. 51. pag. 1. col. 1.

“ **ASWOUNE** I fel, bothe deed and pale.”

Rom. of the Rose. fol. 128. pag. 2. col. 1.

“ Whan this woman sawe this sharte and redde the letter, she
 “ felle downe in **SWOWNE**.”

Diues and Pauper. 6th comm. cap. 15.

“ Hee tooke such a hartily sorrow at her words that he fell
 “ downe to the floore in a **SWOND**. And when Sir Launcelot
 “ awaked of his **SWOND** hee lept out at a Bay window.”

Hist. of P. Arthur. 3d part. chap. 8.

“ Hee fell downe off his horse in a **SOWNE**.”

Hist. of P. Arthur. 2d part. chap. 59.

“ Hee fell ouer his horse mane in a **SOWND**.”

Hist. of P. Arthur. 2d part. chap. 140.

Swoon &c. is the past participle of *spigan*, stupere; whose regular past tense is *Swog*, or *Swoug*, written by Chaucer *Swough* and *Swowe*: adding to which the participial termination EN, we have *Swowen*, *Swowne*; and with the customary præfix A, *Aswowne*.

CLOCK }
CLACK } The past participle of the verb *To Click*.

PUDDLE }
POOL } PUDDLE was antiently written PODELL.

“ And all the contre whiche was byfore lykened to paradyse
“ for fayrenesse and plente of the contre, tourned in to a foule
“ stynkyng PODELL, that lasteth in to this daye, and is called
“ the deed fee.”

Diues and Pauper. 6th comm. cap. 16.

It is the regular past tense and past participle of the verb
To Piddle.

POOL is merely the contraction of *Podel*, *Poodle*, *Pool*.

F.

I hardly think the word *Piddle* to be of any long standing in the language; as the word POOL (or *Pul*, as the Anglosaxons wrote it) certainly is. There is no antient authority, I believe, for the use of the word *Piddle*: and yet, to justify your derivation, it ought at least to be as antient in the language as the Anglosaxon *Pul*.

M m

I cannot

H.

I cannot produce any Anglosaxon or antient authority for it. Yet it cannot be of very modern introduction; since it long ago furnished a name to one of our rivers.

“ Whilst Froom was troubled thus, where nought she hath to do,
 “ The PIDDLE, that this while bestirr’d her *nimble* feet,
 “ In falling to the POOL, her sister Froom to meet,
 “ And having in her train two *little slender rills*,
 “ Besides her proper spring, wherewith her banks she fills,
 “ To whom since first the world this *later name* her lent,
 “ (Who antiently was known to be intitled Trent)
 “ *Her small assistant brooks her second name have gain’d.*”

Poly-olbion. Song 2.

BEAD—The past participle of Biddan, orare, to BID, to invite, to solicit, to request, to pray.

BEAD (in the Anglosaxon Beade, oratio, something *prayed*) is so called; because one was dropped down a string every time a prayer was said, and thereby marked upon the string the number of times *prayed*.

GEWGAW } What we write GEWGAW is written, in the An-
GAUD } glosaxon, Legap. It is the past participle of the
 verb Le-gipan: and means any such trifling thing as is *given away* or presented to any one. Instead of GEWGAWES it is sometimes written GIGAWES and GEWGAUDES.

“ And

“ And of Holy Scriptures *Sawes*

“ He counteth them for GIGAWES.”

Skelton. pag. 171. (Edit. 1736.)

“ May not Morose, with his gold,

“ His GEWGAUDES, and the hope she has to fend him.

“ Quickly to dust, excite this ?”

B. and Fletcher. *The Woman's Prize.*

GAUD has the same meaning, and is the same as the foregoing word, with only the omission of the præfix GE, GI, or GEW. It is the past participle of *Lipān*; *Gaved*, *Gav'd*, *Gavd*, *Gaud*.

“ Here is a mittayne eke, that ye may se,

“ He that his hande wol put in this mittayne

“ He shal haue multiplyeng of his grayne, &c.

“ By this GAUDE haue I wonne euery yere

“ An hundred marke fythen I was Pardonere.”

Prolog. of the Pardoners Tale. fol. 65. pag. 2. col. 2.

“ And also thynke wel, that this is no GAUDE.”

Troilus. boke 2. fol. 165. pag. 1. col. 1.

“ Quhat God amouit him with sic ane GAUDE

“ In his dedis to use sic slicht and fraude.”

Douglas. booke 10. pag. 315.

“ And stolae the impressiō of her fantasie,

“ With bracelets of thy haire, rings, GAWDES, conceits,

“ Knackes, trifles, nosegayes, sweetmeats.”

Mids. Nights Dreame. pag. 145.

“ My loue to Hermia (melted as the snow)
 “ Seems to me now as the remembrance of an idle GAUDE,
 “ Which in my childhood I did doat upon.”

Mids. Nights Dreame. pag. 158.

“ Sweting mine, if thou mine own wilt be,
 “ I’ve many a pretty GAUD, I keep in store for thee;
 “ A nest of broad-fac’d owls, and goodly urchins too.”

Poly-olbion. Song 21.

LAUGH—Is the regular past tense and past participle of the Anglofaxon verb *blahan*, *ridere*; viz. *blah*, which we write LAUGH. “ *Vox blahan* (says Skinner) *licet apud Somnerum* “ *non occurrit, non dubito quin olim in usu fuerit.*” Had Skinner been aware of the regular change of the characteristic letter in all the Anglofaxon verbs, he would have been well contented with *blahan*; but certainly there remained for him the Gothic *hlaahan*, though not the Anglofaxon *blahan*.

WHARF } Are the past participles of *þryppan*, *Fyppan*; am-
 WARP } bire, *projicere*.

WALL—Is the past participle of *Filan*, *connectere*, *copulare*, to join together, to consolidate, to cement. And its meaning is singly, *consolidated*, *cemented*, or joined firmly together. The Anglofaxon *Feal* is sometimes applied by them in the same manner in which alone we now use it; viz. for any materials, brick, stone, mud, clay, wood, &c. *consolidated*, *cemented*, or fastened together: But it is also sometimes used by them for the *cement* itself, or that by which the materials are connected.

“ biȝ hæfðon tȳgelan for ſtan. and tȳrpan for Feallum.”

“ They had brick for ſtone, and ſlime had they for *Mortar*.”

Genesis. chap. xi. v. 3.

Our etymologiſts derive WALL from the Latin *Vallum**: and not only the Engliſh word, but the Angloſaxon Feal alſo from the ſame. They ſeem to forget that the Latin is a mere modern language, compared with the Angloſaxon. The Roman beginning (even their fable) is not, comparatively, at a great diſtance. The beginning of the Roman language we know;

* “ VALLUM dicebatur—*Murus e terra ad fossæ oram aggestus, crebris sudibus sive palis munitus*—Itaque duæ ejus partes, agger sive terra, et pali sive fudes. De etymo sic Varro, lib. iv. de L. L:—*Vallum, vel quod ea varicare nemo possit: vel quod singula ibi extrema bacilla furcillata habent figuram literæ v.* Quæ lectio si recta est, *varicare* hic erit υπερβαινειν sive *transgredi*: quomodo *varicare* in vet. Glossis exponitur. De etymo plane assentio. Quamvis enim, quia valli agger jactu aut aggestione terræ fieret, *vallum* et *vallare* non inepte deduci queant a Græco βαλλω; tamen cum non omnis agger sit *vallum*, sed tum demum id nomen adipiscatur, cum *munitus* est *vallis* sive *sudibus*: quin a *vallus* VALLUM dicatur, dubitandum minime cenſeo. Idem eſſe *vallus*, quod *palus*, sive *sudis*, ostendimus superius. *Vallos* autem aggeri imponi ſolere, clare docet hic Vegetiſ locus, lib. 3. cap. viii:—“ Primum in unius noctis tranſitum, et itineris occupatione levioꝛe, cum ſublatis ceſpites ordinantur, et aggerem faciunt, ſupra quem valli, hoc eſt, fudes, vel tribuli lignei, per ordinem digeruntur.”—Hinc Ammianus, lib. 31.—*Vallo sudibus fossaque firmato*.—Quemadmodum autem *vallum* a *vallus*, ita *vallus* υπερβαινειν a *varus*, quo furcillas notari oſtenſum ſuo loco.”

Vossius.

and

and can trace its formation step by step. But the Northern origin is totally out of sight; is intirely and compleatly lost in its deep antiquity. Besides, in deriving WALL from *Wīlan*, we follow the regular course of our whole language, without the least contorsion; and we arrive at once at a full and perfect meaning, and a clear cause of the application of the word to the thing. But, if we refer WALL to *Vallum*, what have we obtained? We must seek for the meaning of *Vallum*, and the cause of its application: and that we shall never find but in our own language: none of the Greek or Latin etymologists can help us to it: for *Vallum* itself is no other than our word *Wal*, with the addition of their Article *um* (or the Greek *ov*) tacked to it.

TART (τεαρτ, asper) Is the past participle of Týpan, exacerbare, irritare, exasperare. *To Tar. Tar-ed, Tar'd, Tart.*

“ Ye faderis nyle ye *Terre* youre fones to wraththe.”

Ephefies. cap. 6. (Verse 4.)

“ Faderis nyle ye *Terre* youre fones to indignacioun.”

Colocenfis. cap. 3. (Verse 21.)

“ And like a dogge that is compell'd to fight

“ Snatch at his master that doth TARRE him on.”

King John. Act. 4. Sce. 1. pag. 14.

“ Two cures shal tame each other, pride alone

“ Must TARRE the mastiffes on, as 'twere their bone.”

Troylus and Cressida. End of Act 1.

“ Faith

“Faith there has bene much to do on both fides: and the nation holds it no sinne, to TARRE them to controuerfie.”

Hamlet. pag. 263.

SPAN.—For the etymology and meaning of this word, you may, if you chuse it, travel with others * to the German, the French,

* Vossius de Vit. Serm. lib. 2. cap. 17. “*Spannum et spanna habemus in Legibus Frisonum.*” Tit. xxii. de Dolg. lxx: “Vulnus, quod longitudinem habeat quantum inter pollicem et complicati indicis articulum, *spannum* non impleat, iv solid. componatur. Quod integræ *spannæ* longitudinem habuerit, hoc est, quantum index et pollex extendi possunt, vi solidis componatur.” Et cap. lxxvi: “Quod inter pollicem et medii digiti *spannum* longum fuerit, xiii solidis componatur.” Item Eris. addit. Tit. iii. lvi: “Si unius *spannæ* longitudinem habuerit.” Est vero *spannus* et *spanna*, id quod *spithama* antiquis: estque a Germanico *spanne*, quod a *spannen*, tendere: nisi malis esse ab Italico *spandere* pro Latino *expandere*. Nam pro *ex* sæpe initio ponunt s.

Menage.—“SPANNA. La lunghezza della mano aperta e distesa dalla estremità del dito mignolo a quella del grosso. Lat. *palmus major*. Gr. *σπιθαμή*. Gall. *empan*. Dal Tedesco *spann*, che vale il palmo maggiore, che è costituito di dodici dita Geometriche. Ovvero dal Latino *Expalmus*, *expanmus*, *expammus*, *expannus*, *spannus*; onde l'antico Francese *Espan*. Così da *impalmus*, il Francese *Empan*: da *impalmare*, *Enpaumer*. La prima opinione par la vera. S'inganna il Monofini diducendo *spanna* da *σπιθαμή*. Lo seguita però il Sr Ferrari.”

Junius.—“SPAN, Spithama, dodrans, palmus major, intervallum inter pollicem et minimum digitum diductos; estque duodenum digitorum; “ five:

French, the Italian, the Latin, or the Greek. But you may find them more readily at home : for the German *Spanne*, the old French *Espan* mentioned by Cotgrave, the Italian *Spanna*, and the Low Latin *Spannum*, together with the Dutch, the Danish, the Swedish, and the Islandic, are all, as well as the English word, merely the past tense and therefore past participle *rpan*, *rpon*, of the Anglosaxon verb *rpinan*, to *spin*, *extendere*, *protrahere*.

“ And eik his coit of goldin thredis bricht,
“ Quhilk his moder him SPAN.”

Douglas. booke 10. pag. 349.

“ He will not give an inch of his will, for a SPAN of
“ his thrift.”

Ray's Scot. Prov. pag. 291.

NARROW } Napp, Neapp, Neappe. The past participle of
NEAR } Nyppian, coarctare, comprimere contrahere, to
draw together, to compress, to contract.

“ five palmorum trium. A. s. *rpan*, *rponn*. It. *Spanna*. G. *Espan*. D.
“ *Spand*. B. *Span*. Isl. *Span* et *Spon*. Su. *Span*. Fr. *Span*. *Spanna*. M.
“ Casaubonus petita vult ex *Σπιθαμη*, *Spithama*. V. eum p. 337. opus-
“ culi de Vet. ling. Angl. Sed omnino videntur promanasse ex Teut.
“ *Spannen*, tendere, extendere. Ipsum vero *Spannen* affine est Gr.
“ *Σπαν*, trahere: quod attrahendo res extendantur.”

Skinner—“ SPAN &c. Omnia per contractionem, et conversionem M
“ in N, et ejus reduplicationem immediate, a Lat. et Gr. *Spithama*.
“ Vel, si a Germanica origine petere malles, a Teut. et Belg. *Spannen*,
“ tendere, extendere. Martinius autem Teut. *Spannen* a Lat. *Expan-*
“ dere deducit. Alludit Gr. *Σπαν*.”

SHARP

SHARP—The past participle of *rcýrpan*, *acuere*.

RACK	}	A RACK of hay, and a RICK of hay, are the past participle of KIKCAN , <i>congerere</i> , <i>colligere</i> , to collect, to draw together, to RAKE together.
RAKE		
RICK		
RICH		
RICHES		

A RAKE, the same participle; it being the tool or instrument by which the Hay is collected.

RICH and RICHES are the same participle. Throughout the language the different pronunciation of *ch* and *ck* is not to be regarded. Thus, what we pronounce RICH and RICHES (*tch*), the French pronounce RICHE and RICHESSE (*sh.*), and the Italians RICCO and RICHEZZA (*k*). But it is the same word in the three languages: and it applies equally to any things, *collected*, *accumulated*, *heaped*, or (as we frequently express it) *RAKED* together; whether to money, cattle, lands, knowledge, &c.

SALE } Is the past participle of *rýlan*, *dare*, *tradere*,
 HANDSEL } *To Sell*. In our modern use of the word a *condition* is understood. HANDSEL is something *given* in hand.

HARANGUE—In Italian *Aringa*, in French *Harangue*; both from our language.

This word has been exceedingly laboured by a very numerous band of etymologists; and upon no occasion have their labours

N n

been

been more unsuccessfully employed. S. Johnson, as might be expected, has improved upon all his predecessors: and as he is the last in order of time, so is he the first in fatuity. He says—"Perhaps it comes from *Orare*, or *Orationare*, *Oraner*, "*Aranger*, *Haranguer*."

I will not trouble you with a repetition of the childish conjectures of others, nor with the tedious gossiping tale of Junius.

Skinner briefly mentions a conjecture of Menage; and he spells the word properly, in the old English fashion, HARANG; and not (*à la françoise*) HARANGUE.

The word itself is merely the pure and regular past participle, *þrang*, of the Anglosaxon verb *þringan*, *To Sound*, or to make a great sound. (As *þrino* is also used.) And M. Caseneuve alone is right in his description of the word, when he says—"HARANGUE est un discours prononcé avec CON-
"TENTION DE VOIX."

So far has the manner of pronunciation changed with us, that, if the commencing aspirate before R was to be preserved, it was necessary to introduce an A between H and R; and instead of HRANG, to pronounce and write the word HARANG."

"By theyr aduyse the kyng Agamemnowne

"For a *trewe* sent unto the towne

"For thirty dayes, and Priamus the kinge

"Without abode graunted his ARYNGE."

Lydgate. *Auncient Historie*, &c.

YARD } YARD, in the Anglosax. *Leapd*, is the past tense
 GARDEN } and therefore past participle of the verb *Lýpðan*,
 cingere, to *gird*, to surround, to inclose: and it is therefore
 applicable to any inclosed place; as *Court-YARD*, *Church-*
YARD, &c.

GARDEN is the same past tense, with the addition of the
 participial termination *EN*. I say, it is the same; because the
 Anglosaxon *E* is pronounced indifferently either as our *G* or *Y*.

Though it is not immediately to our present purpose, you
 will not be displeased, if I notice here, that a *Girth* is that
 which *Girdeth* or *Gird'th* any thing: that a *Garter* is a *Girder*;
 that we have in Anglosaxon the diminutive *Lýpðel*, or *Girdle*;
 and that I suppose the verb *Lýpðelan*, whose present participle
 would be *Lýpðeland*, encircling, surrounding; and (for which
 we now employ *ing*) being the Anglosaxon and old English
 termination of the participles present: and that I doubt not
 that *Lýpðeland*, *Lýpðland*, *Lýplanð*, has become our modern
Garland.

The Italian *Giardino* and *Ghirlanda**, and the French *Jardin*
 and *Guirlande* have no other origin.

* “ GHIRLANDA (says Menage) è voce presa peravventura dal par-
 “ tefice futuro passivo del verbo *ghirlare*, non usato, che venga da
 “ *girare*, dice il Castelvetro. *E cosa certissima*. Da *gyrus*, *girus*,
 “ *girulus*, *girulare*, *girlare*, *ghirlare*, *ghirlandus*, *ghirlanda*.”—Cosa
 certissima!—Ut plane homines non, quod dicitur, λογικα ζωα; sed ludi-
 cra et ridenda quædam neurospasmata esse videantur.

STAGE	} Certainly these words do not, at first sight, appear to have the least connection with each other. And, till the clew is furnished, you may perhaps wonder why I have thus assembled them together.
STAG	
STACK	
STALK	
STAY	
STAIRS	} The verb <i>stigan</i> , ascendere, to which we owe these words, is at present lost to the language; but has not been long lost. For it survived that period of the language which we call Anglo-saxon; and descended in very good and frequent use to that period of the language which we now call Old English: a name hereafter perhaps to be given by our successors to the language which we talk at present.
STORY	
STYE	
STILE	
STIRRUP	
ETAGE	

Instances enough may be found of the use of this verb *stigan*, from the time of Edward the third down even to the end of the fifteenth century. And though it has itself most strangely disappeared for the last two hundred years; it has still left behind it these its surviving members.

In that old translation of the New Testament which was very much, though surreptitiously, circulated in the reign of Edward the third and afterwards, (and of which many other manuscripts remain, beside the curious one which you have given to me) we have seen the word perpetually employed in Matthew, Mark, Luke, John, in the Epistles, in the Acts, and in the Revelations. Let us turn to a few instances.

“Anoon Ihesu constreynide the disciplis to STEIGE in to a
“boot.” *Mattheu. chap. xiv. (v. 22.)*

“The

“ The whiche feyden by spirit to Poul, that he shulde not
“ STIE to ierusalem.”

Dedis. chap. xxi. (v. 4.)

“ We preiden, and thei that weren of that place, that he
“ shulde not STYE to ierusalem.”

Dedis. chap. xxi. (v. 12.)

“ But whanne thou shalt be bedun to feest, go and fitte
“ doun in the laste place, that whanne he shal come that bad
“ thee to feest, he seie to thee, frende STEIGE heiger.”

Luk. chap. xiv. (v. 10.)

“ The firste vois that I herde, as of a trumpe, spekyng with
“ me, feiyng, STY up hidur.”

Apocalips. chap. iv. (v. 1.)

“ Forsoth Ihesu took twelue disciplys, and seide to hem, lo
“ we STIEN to ierusalem.”

Luk. chap. xviii. (v. 31.)

“ To ech of us grace is goun up the mesure of the gyuyng
“ of crist, for whiche thing he seith, he STEIGYNGE in to heig,
“ led caitifte caitif.”

Ephesyes. chap. iv. (v. 7, 8.)

“ Ihesu was baptifid of Iohn in iordan, and anoon he
“ STIYNGE up of the watir.”

Mark. chap. i. (v. 9, 10.)

“ Lo we STEIGEN to ierusalem.”

Mattheu. chap. xx. (v. 18.)

“ Ihesu

“ Ihesu forsothe feynge companyes STEIGIDE in to an hill.”

Mattheu. chap. v. (v. 16.)

“ And the thornes STEIGEDEN up and strangliden it.”

Mark. chap. iv. (v. 7.)

“ And whanne it is sown it STEIGETH in to a tree.”

Mark. chap. iv. (v. 32.)

“ What ben ye troblid, and thoughtis STEIGEN up in to
“ youre hertis.”

Luk. chap. xxiv. (v. 38.)

“ STIEGE up at this feest dai, but I shal not STIE up at this
“ feest day, for my tyme is not yit fillid. Whan he had feide
“ these thingis he dwelte in galile. Forsothe as hise britheren
“ STIEDEN up, thanne and he STEIEDE up at the feest dai.”

Iohn. chap. vii. (v. 8, 9, 10.)

“ Nyle thou touche me, for I haue not yit STIED to my
“ fadir. Forsothe go to my britheren and seie to hem, I STIE
“ to my fadir.”

Iohn. chap. xx. (v. 17.)

“ And whanne he STEIG into a litil ship, hise disciplis
“ sueden him.”

Matheu. chap. viii. (v. 23.)

But we need not turn to any more places in this little book;
where the word is used at least ninety times.

The same word is constantly employed by Gower, Chaucer,
Lydgate, Fabian, Sir T. More, &c. &c.

“ And

" And up the STIGHE, and faire and welle

" She drofe forth by chare and whelle

" Aboue in the ayre amonge the skies."

Gower. lib. 5. fol. 105. pag. 1. col. 2.

" And or Christ went out of this erthe here

" And STIGHED to heuyn, he made his testament."

Balade to K. Henry 4. fol. 349. pag. 1. col. 2.

" Beryne clepid a maryner, and bad him stv on loft,

" And weyte aftir our four shippis aftir us doith dryue;

" For it is but grace of god, yf they be alyue.

" A maryner anoon wyth that, right as Beryn bad,

" STYED into the top castell, and brought hym tydings glad."

Merchaunts 2d Tale. Urry's Edit. p. 607.

" Joseph might se

" The Angell stye aboue the sonne beme."

Lyfe of our Lady. By Lydgate. pag. 103.

" Then king Philip feing the boldnesse of the Flemminges,
 " and how little they feared him, tooke counfayle of his lordes,
 " how he might cause them to descende the hylle, for so longe
 " as they kepe the hyl, it was ieoperdous and perelous to stie
 " towarde them."

Fabian's Chronicle. Vol. 2. page 265.

" But like the hell hounde thou waxed full furious, ex-
 " presyng thy malice when thou to honour STIED."

Fabian. Vol. 2. pag. 522.

" And so he toke Adam by the ryght hande and STYED out
 " of hell up in to the ayre."

Nychodemus Gospell. chap. 16.

" The

“ The ayre is so thycke and heuy of moyfture that the
 “ fmoke may not STYE up.”

Diues and Pauper. 1st comm. cap. 27.

“ But lord how he doth thynk hym felf full wele
 “ That may fet once his hande uppon her whele,
 “ He holdeth fast: but upwarde as he STIETH
 “ She whippeth her whele about, and there he lyeth.”

Sir T. More's Work. (1557).

If more were necessary to confirm the claim of *στῆγαν* to a place in our language, much more might be drawn from a variety of quarters; but I suppose the foregoing instances to be amply sufficient; and you may perhaps think them too many.

Being now in possession of this verb, let us proceed to its application. And first for *STAGE*.

1. We apply *STAGE* to any *elevated* place, where comedians or mountebanks, or any other performers exhibit; and to many other scaffoldings or buildings *raised* for many other purposes. As,

“ At the said standarde in Chepe was ordeyned a sumptuouse
 “ *STAGE*, in the whiche were sette dyuers personages in ryche
 “ apparell.”

Fabian. Vol. 2. pag. 354.

2. We apply *STAGE* to corporeal progreſs. As,—At this *Stage* of my journey—(Obferve, that travelling was formerly termed

termed "STEIGING;" to Jerufalem, or any other place)—
At this *Stage* of the bufinefs.—At this *Stage* of my life.—As,

"And O thou young and wourfchipful child, quhais age

"Is to my youthede in the nerrest *STAGE*."

Douglas. booke 9. pag. 285.

3. We apply *STAGE* to degrees of mental advancement in
or towards any knowledge, talent, or excellence. As,

"Bot Turnus ftalwart hardy *hye* curage,

"For all this fere dymynift neur ane *STAGE*."

Douglas. booke 10. pag. 325.

4. And besides the above manners of applying this word
STAGE, our ancestors likewise employed it where the French
ftill continue to use it: for their word *Eftage*, *Etage*, is merely
our English word *STAGE*; though, instead of it, upon this
occafion we now use *STORY*.

"Architriclynus, that is, prince in the hous of thre *STAGIS*."

Ioon. chap. ii. (v. 8.)

"Sotheli fum yong man, euticus bi name, fittyng on the
"wyndow, whanne he was dreynt with a greuouf fleep, Poul
"difputyng long, he led bi fleep felde down fro the thridde
" *STAGE* or fopyng place."

Dedis. chap. xx. (v. 9.)

For *STAGE*, in this laft paffage, the modern tranflation puts
LOFT; which (as we have already feen) is an equivalent par-
ticipule.

Now I suppose that in all these applications of it, you at once perceive that ASCENT (real or metaphorical) is always conveyed by the word STAGE: which is well calculated to convey that meaning; being itself the regular past participle of *stigan*.

STAG is the same past participle. And the name is well applied to the animal that bears it. His *raised* and *lofty* head being the most striking circumstance at the first sight of him, Thence the poet's well chosen description:

" When as those fallow deer, and huge-hauncht STAGS that graz'd
 " Upon her shaggy heaths, the passenger amaz'd,
 " To see their mighty herds with high-palm'd head to threat
 " The woods of o'ergrown oaks; as though they meant to set
 " Their horns to th' others heights."

Poly-olbion. Song 12.

" E cervi con la fronte alta e superba."

Orlando Fur. Cant. 6. St. 22.

The swiftness of these animals; the order which they are said to observe in swimming; and the sharpness of their horns; these three distinct properties have induced Minshew, Junius, and Skinner to attempt respectively three different derivations of STAG. In which I think they fail *.

STACK,

* Junius says—" STAGG. Cervus. Fortasse est a ΣΤΕΙΧΩ, ordine incedo.

" In cervis certe gregatim prodeuntibus mirum ordinem deprehendunt

" quibus ea res curæ. Præcipue tamen admirabilis est ordo, quem

" tenent

STACK is the same past participle (pronouncing *κ* for *c*). Junius supposes it to be the same word as STAKE.—“*ῥεακας*
 “ A. Saxonibus erant *stipites*: atque inde fortasse cumulus *foeni*,
 “ *aliarumque* rerum, STACK dictus est: Quod *perticam* longam
 “ *acuminatamque* alté *fatis* terra *infigebant*, circa quam *foenum*
 “ *undiquaque* congestum in metam *æqualiter* affurgeret.”

But how would this notion of the word, do for a STACK of chimnies? I fear he was a worse farmer than etymologist: for I do not believe that a STACK of hay or of wood was ever so *Raised* by any one, in any country, at any time.

STALK, applied by us at present only to plants, I believe to be the same participle; and perhaps it should be written STAWK (as we pronounce it) or STAK (the *A*, as formerly, broad): and indeed the *L* may have been introduced to give the broad sound to our modern *A*. This however is only my conjecture, being unable otherwise to account for the introduction of *L* into this word, whose meaning is evident. This etymology, I think, is strengthened by the antient application

“ *tenent maria transnatantes. Maria tranant gregatim nantes porrecto*
 “ *ordine* (inquit Plin. N. H. VIII. 32.) *et capita imponentes præceden-*
 “ *tium clunibus, vicibusque ad terga redeunt.* Hoc maxime notatur
 “ *a Cilicia Cyprum trajicientibus. Nec vident terras, sed in odorem*
 “ *earum natant.*”

Skinner says—“ STAG Minsh. deflectit a *Σταχω*, curro: sed *Σταχω*
 “ *nusquam curro*; sed *Eo ordine*, et *Eo* exponitur.—Nescio an ab
 “ A. s. *ῥταν*. Teut. *Stechen, Stecken*, pungere.—Quia sc. Cornua
 “ *acuta* habet quibus pungere aptus natus est.”

of the word **STALK** to the rounds, or steps, or **STAIRS** of a ladder.

“ He made him ladders three

“ To clymben by the ronges, and the **STALKES**

“ Into the tubbes hongyng by the balkes.”

Myllers Tale. fol. 14. pag. 1. col. 2.

It is not impossible that the **L** may have been introduced here, for the sake of the rhyme to balkes: it certainly is a liberty often taken both by Gower and Chaucer, and by our other antient rhymers.

As the verb **ŕtigan** was variously pronounced and variously written, **STEIG**, **STYE**, **STIE**. Some founding and writing the **G**; some changing it to **Y**; and some sinking it altogether: So consequently did its participles vary.

We have already noticed **STAG**, **STAGE**, **STACK**, **STALK**; in which the **G** hard, or the **G** soft, or its substitute **K**, is retained: and we must now observe the same past participle of **ŕtigan**, without either **G** or **K**; viz. **STAY**.

“ Ane port thare is, quham the Eft fludis has

“ In manere of ane bow maid boule or bay,

“ With rochis set forgane the fireme full **STAY**

“ To brek the falt fame of the feyis floure.”

Douglas. booke 3. pag. 86.

“ Portus ab Eoo fluctu curvatur in arcum,

“ *Objectæ* falsa spumant aspergine cautes.

“ Ipse latet: gemino demittunt bracchia muro

“ **TURRITI** scopuli, refugitque a littore templum.”

The

The Glossarist of Douglas, in explanation, says—"STAY, steep: as we say Scot.—A STAY brae, i. e. a high bank of difficult ascent: from the verb *Stay*, to stop or hinder; because the steepness retards those who climb it; as the L. say, *iter impeditum, loca impedita*.—Or, from the Belg. *Stegigh, præruptus*."

I think the Glossarist wanders.—"Rochis full STAY," are—very HIGH rocks. And a "STAY brae," is a HIGH bank. Without any allusion to, or adsignification of, the difficulty of ascent. Nor is there any word, either in the original or in the translation, which alludes to *delay* or *iter impeditum*. Nor does it appear that they were *præruptæ* cautes. But these *objectæ* cautes are afterwards called *Turriti scopuli*. And the purpose of this description is barely to account for the port itself being hidden: ipse latet: for which purpose their height was important. But the Glossarist was at a loss for the meaning of the epithet STAY; and therefore he introduces *difficult ascent*, and *præruptus*; giving us our choice of two derivations; viz. either from our English verb *To Stay*, i. e. to delay: or from the Dutch *Stegigh*. But neither of these circumstances are intended here to be conveyed by the poet: and Douglas knew too well both his author and his duty, to introduce a foreign and impertinent idea, merely to suit his measure or his rhyme.—STAY means merely *raised, high, lofty*.

STAIR, in the Anglosaxon *stæger*, and still in the Dutch *Steiger*, I must not at present call a participle (whatever I may venture to do hereafter;) for fear of exciting a premature discussion. STAIR means merely an *Ascender*. The change
from

from *ſtægen* to *STAIR*, has been in the uſual courſe of the language. Firſt the *g* gave place to the ſofter *y*, and has ſince been totally omitted. Chaucer wrote it *STEYER*; and the verb *To Steig* he wrote *To Stey*.

“ Depe in thys pynynge pytte with wo I lygge yſtocked,
 “ with chaynes lynked of care and tene. It is ſo hye from
 “ thens I lye and the commune erth, ther ne is cable in no
 “ lande maked, that myght ſtretch to me, to drawe me into
 “ blyſſe, no *STEYERS* to *STEY* is none.”

Testament of Loue. fol. 203. pag. 2. col. 2.

Fabian in the reign of Henry 7. continues to write it in the ſame manner.

“ Then the faied 11 dead corſes were drawn downe the
 “ *STEYERS* without pitie.”

Chronicle. Vol. 2. pag. 294.

“ At Bedforde this yere at the keping of a Shire daie, by
 “ the fallynge of a *STEYER*, wer xviii murdered and ſlaine.”

Chronicle. Vol. 2. pag. 434.

STORY, which the French denominate *Eſtage*, *étage* *, and which (as we have ſeen in a foregoing inſtance) was formerly in England alſo called a *STAGE*, is merely—*Stagery*, *Stayery*, (the a broad) *Stawry* or *Story*, i. e. A ſet of *Stairs*. As *Shrubbery*,

* “ Nicot dans ſon dictionnaire, et Caninius dans ſon canon des dia-
 “ lectes, le derivent tres veritablement de *ΣΤΕΥΝ*. *ΣΤΕΥΝ*. *ΣΤΕΥΖ*. *Stega-*
 “ *gium*, *Etage*. Ou bien : *Stega*, *Eſtege*, *Eſtage*.” Menage.

Rookery, &c. a number or collection of shrubs; a number or collection of rooks, &c. The termination *ERY*, for this purpose, to any word, is a modern adoption of our language, and the term therefore comparatively modern: but the meaning is clear: and the derivation at least unrivalled *.

STY, on the eye. Skinner says well—"tumor palpebræ phlegmonodes, vel ab A. S. *ŕtigan*, ascendere; quia sc. continuo crescit, nisi per medicamenta cohibeatur." He adds injudiciously—"vel a Gr. *Στία*, lapillus, propter duritiem, ut auguratur Mer. Cas."—The name of this complaint in the Anglosaxon is *ŕtigan* or *ŕtigand*, ascendens, rising up; the present participle of the verb *ŕtigan*. Our ancestors therefore wanted not, and were not likely to borrow from the Greeks the name of a malady so common amongst themselves.

STY for hogs, in the Anglosaxon *ŕtize*, is the past participle of *ŕtigan*. It denotes a *Raised* pen for those filthy animals, who even with that advantage can scarcely be kept in tolerable cleanliness. The Italian *Stia* is the same word; of which Menage was aware; though he knew not its meaning.—"E vocabol Gottico. *Steyra* dicono gli Suezzeſi per ſignificare ſtalla da porci; et *Hogſtie*, gli Inghileſi." Which makes it the more extraordinary, that, with his good understanding,

* "A *STORY*, contignatio, nescio an a Teut. *Stewer*, fulcrum; vel a nostro *Store*, q. d. locus ubi supellex et reliqua omnia bona afferuntur; vel a Belg. *Schuere*, horreum, granarium; vel fort. quasi *Stower* vel *Stowry* ab A. S. *ŕtop*, locus." Skinner.

Sinner should imagine that it might be derived—"a *stipando*;
" quia sc. in eo quasi *stipantur*."

A **STILE**, in Anglofaxon *stigel*, the diminutive of *Sty*.

STIRRUP, in Anglofaxon *stirp*. In the derivation of this word our etymologists (with the exception of Minshew) could not avoid concurrence. It is a *mounting-rope*; a rope by which to *mount*.

The Low-Latin words *Astraba* and *Strepa*, and the Spanish *Estribo*, are manifestly taken from our language by a corrupt pronunciation of *stirp* or *stirap* *.

GAIN—i. e. Any thing *acquired*. It is the past participle of *gepan*, of the verb *Ge-pinnan*, *acquirere*. This word has been adopted from us into the French, Italian and Spanish languages: of which circumstance Menage and Junius were aware; Skinner not concurring.

* "Etiam inter illa, ubi non solum forma exterior, sed res ipsa veteribus fuit incognita, reponi debet instrumentum illud ferreum ab equi lateribus utrimque dependens, cui innituntur atque insistant equitantum pedes. Ea enim veteribus fuisse incognita, recte jam ante duo secula monitum Johanni Tortellio Aretino. Novo igitur huic invento novum quærendum nomen fuit."

"**STREPA** dicitur ferreum illud instrumentum cui insistant pedes equitantum. A *Strepa* est Hispanicum *Estribo*: e more ejus gentis et Gallicæ, præmissio. Ac inde etiam *Astraba*."

Vossius de Vit. Serm. lib. 1. cap. 7. and lib. 2. cap. 17.

PAIN—We need not have recourse to *Pæna* and Πῶνῃ. It is the past participle of our own Anglosaxon verb *Pīnan*, cruciare.

RAIN—In the Anglosaxon *Rægn*, is the past participle of **KIRNGAN**, pluere. As the Latin *Pluvia* is the unsuspected past participle formed from *Pluvi*, the antient past tense of *Pluere*.

“ In Helies time heauen was closed

“ That no raine ne *Ronne*.”

Vis. of P. Ploughman. fol. 72. pag. 2.

STRAIN

STRIDE

YESTER-day

HESTERN-us.

} **STRAIN** is the past tense and therefore past participle of the Anglosaxon verb *rcrynnan*, gignere, procreare, acquirere.

“ I hate the whole **STRAIN**.” Act 4.

“ Does this become our **STRAIN** ?” Act 5.

B. and Fletcher. *Maid's Tragedy*.

“ As William by descent come of the conqueror's **STRAIN**.”

Poly-olbion. Song 24.

“ Thus farre can I praise him ; hee is of a noble **STRAIN**, of
“ approued valour, and confirm'd honesty.”

Much Ado about Nothing. pag. 107.

Chaucer uses the same word in the same meaning, writing it **STREEN** and **STRENE**.

“ For Gode it wote, that children ofte been
 “ Unlyke her worthy elders, hem before :
 “ Bounte cometh all of God, and not of the STREEN
 “ Of which they ben engendred and ibore.”

Clerke of Oxenfordes Tale. fol. 46. pag. 1. col. 1.

“ For bycause al is corrumpable,
 “ And fayle shulde successyon,
 “ Ne were their generacioun
 “ Our sectes STRENE for to faue
 “ Whan father or mother arne in graue.”

Rom. of the Rose. fol. 143. pag. 1. col. 2.

Douglas, instead of the past tense as a participle, uses the past participle with the participial termination ED; STRYN-ED, STRYN'D, STRYND.

“ My fader than reuoluing in his mynd
 “ The discent of fore faderis of our STRYND.”

Douglas. booke 3. pag. 70.

“ My son Pallas, this young lusty fyre
 “ Exhort I wald to tak the stere on hand,
 “ Ne war that of the blude of this ilk land
 “ Admyxt standis he, takand sum STRYND
 “ Apoun his moderis fyde, of Sabyne kynd.”

Douglas. booke 8. pag. 260.

“ But an an hȳpa hȳlc bearn hæbbe. Ɔonne is me leofast
 “ Ɔæt hit gange on Ɔæt strȳned on Ɔa pæpned healpe.”

Alfred's Will.

There

There is nothing extraordinary in this use of the participle STRAIN or STRYND as a substantive. The past participle GET, i. e. *Begotten*, is used in the same manner.

“ And I thy blude, thy GET, and dochter schene.”

Douglas. booke 10. pag. 313.

“ Quhare that his douchter, amang buskis ronk,

“ In derne fladis and mony floggy flonk,

“ Wyth milk he nurist of the beistis wilde,

“ And wyth the pappys fosterit he hys chyld :

“ Of sauage kynd stude meris in that forest,

“ Oft tymes he thare breistis mylkit and prest

“ Within the tendir lippis of his GET.”

Douglas. booke 11. pag. 384.

And though we do not at present use GET as a past participle, for *Begotten*; it was so used formerly.

“ For of all creatures that euer were GET and borne

“ This wote ye wel, a woman was the best.”

Chaucer. Praise of Women. fol. 292. pag. 1. col. 1.

What is commonly called a Cocks STRIDE is corruptly so pronounced, instead of a cock's STRYND.

Skinner says well—“ A cock's STRIDE, vel, ut melius in
“ agro Linc. efferunt, a cock's STRINE: ab A. S. STYND.”

Yester-day, Yester-night, Yester-even: and Dryden, with great propriety, says also “ *Yester-sun.*”

YESTER-day is in the Anglosaxon *Ġertpan* *dæg*. *Ġertpan* is the past tense and past participle of *ġertpanan*, to acquire, to get, to obtain. But a day is not *gotten* or *obtained*, till it is *passed*: therefore *ġertpan dæg* is equivalent to the *passed day*. *Ġertpan*. *Yestran*. *Yestern* *. *Yester*.

The Latin Etymologists and Menage, with whom Junius and Skinner concur, would persuade us that *HESTERN-us* is derived from *χθες* or *εχθες*. And some of them from *Hæreo*—"nempe quia dies hesternus hæret hodierno." But this reason would suit as well the *subsequent* as the *preceding* day: and therefore the term, leaving no distinction between them, would not be qualified for the office assigned to it. The Latin *HESTERN-us* is also of our northern origin. *Ghestern*, *Hestern*.

BRUISE—According to the constant practice of the language, by the change of the characteristic letter, is the past tense and past participle of the Anglosaxon verb *Bryran*, conterere; according to our antient English, *To Brise*.

"Then they rushed together as it had beene thunder, and
"Sir Hemison *Brised* his speare upon Sir Tristram."

Historie of Prince Arthur. 2d part. chap. 83.

"Whan a tree is newly sette men water it, and sette stakes
"and poles about to strenght it ayenst the wyndes blastes and
"for stormes, it sholde ellys *BRYSE* it or breke it and felle it
"adowne."

Diues and Pauper. 1st comm. cap. 61.

* In German, *Gestern*: In Dutch, *Gisteren*.

"The

“ The aſſe ſawe the angell and fledde aſyde for drede of the
 “ angels ſwerde, and bare Balaam ayenſt the walle, and
 “ BROSED his fote.”

Diues and Pauper. 5th comm. cap. 15.

BRUIT—Means (ſomething) *ſpread abroad, divulged, diſperſed*. It is the paſt tenſe and paſt participle, formed in the accuſtomed manner, of the Angloſaxon verb *Bryttian*, *Bryttian*, *distribuere*, *diſpenſare*: In Engliſh alſo *To Brit*.

“ To BRIT, apud Salopienſes, to divulge and ſpread
 “ abroad.”

Ray's Preface to North Country Words.

TRUCE—Is formed in the uſual manner. It is the regular paſt tenſe and therefore paſt participle of the Angloſaxon verb *Tryprian*, *fidem dare*, to pledge one's faith, to plight one's troth. The French *Trève* (formerly written *Trefves*) is the ſame word.

“ He therfore ſent hym in ambaffade to the ſayd Rollo to
 “ requyre a TREWE OR TREWSE for thre monethes.”

Fabian. parte 6. chap. 131.

“ Under coloure of a fayned TREWCE they were taken and
 “ caſte the moſte parte of theym in pryſon.”

Fabian. parte 7. chap. 241.

“ Was proclaimed throughe the citee and alſo the hooſte, a
 “ daie of lenger TREWES.”

“ The daie of expiration of the TRUEWES opproched.”

Fabian. Lewes xi. pag. 484.

FULL—Is the past tense, used as a past participle, of the verb *pyllan*, to fill. And may at all times have its place supplied by *Filled*.

STUM—Is the past tense and past participle of *rcyman*, *fumare*, *To Steam*. It means *fumigated*, *steamed**.

“ STUM, in the Wine trade, denotes the unfermented juice
“ of the grape, after it has been several times racked off and
“ separated from its sediment. The casks are, for this purpose,
“ well *matched* or *fumigated* with *brimstone* every time, to pre-
“ vent the liquor from fermenting, as it would otherwise
“ readily do, and become wine.”

Encyclop. Britannica. Art. STUM.

* “ STUM of wine, Sic appellatur, ni fallor, Mustum statim quam
“ primum expressum est, validissimo dolio circulis ferreis munito usque
“ ad summum, nullo spiritibus loco vacuo relicto, inditum seu potius
“ infartum, ne sc. posset effervescere et defæcari: hoc vinis fere vietis
“ et evanidis immixtum novum ipsis vigorem et spiritum, instar fermenti,
“ conciliat; et, modo confestim bibantur, palata apprime commendat.
“ Nescio an a Belg. *Stom*, Teut. *Stumm*, mutus, q. d. Vinum mutum;
“ quia nunquam efferbuit. Vel potius a Belg. *Stomp*, Teut. *Stumpff*,
“ Hebes, obtusus (i. e.) Vinum obtusum; quia sc. quoniam nulla fer-
“ mentatione depuratum est, spiritus, non ut vina ætate defæcata, puros
“ vividos et expeditos, sed hebetes et languidos habet.” *Skinner.*

Lye says—“ STUM, vox Oenopolis fatis nota, Su. *Stum*. Detrunca-
“ tum volunt ex Lat. *Mustum*.”

LUST

LUST—The past tense and past participle of the verb *Lýrtan*, cupere *To Lust*. It was not formerly, as now, confined only to a desire of one kind; but was applied generally to any thing *wished*, or *desired* or *liked*.

“ And of the myracles of these crownes twey

“ Saynt Ambrose in his preface **LUSTE** to fey.”

Seconde Nonnes Tale. fol. 57. pag. 2. col. 2.

“ Faire Sir, said Sir Tristram, to drinke of that water haue
“ I a **LUST**.”

Hist. of Prince Arthur. 2d part. chap. 87.

DUNG (or, as it was formerly written, **DONG**) by the change of the characteristic letter *y* to *o*, or to *u*, is the past tense and therefore past participle of the verb *Dýngan*, dejicere, *To cast down*.

“ And Dowel shal **DING** him down, and distroi his might.”

Vision of Pierce Ploughman. passus 11. fol. 50. pag. 2.

DUNG, or **DONG**, therefore means *Dejectum*, and in that meaning only is applied to *Stercus*.

“ And at the West gate of the toun (quod he)

“ A carte ful of **DONGE** there shalt thou se.”

Tale of the Nonnes Priest. fol. 99. pag. 1. col. 1.

“ All other thynges in respecte of it, I repute (as sainct
“ Paule faith) for **DONG**.”

Sir T. More. *Lyfe of Pycus*. pag. 20.

TURD

TURD (or, as it was formerly written Topd and TOORD) is the past tense and past participle of the verb Tīpan, *To Feed upon*.

“ Euen as an empty eagle, sharp by fast,
 “ TIRES with her beak on feather, flesh and bone,
 “ Shaking her wings, deuouring all in haste,
 “ Till either gorge be stuff’d, or prey be gone.”

Venus and Adonis.

“ I thinke this honorable lord did but try us this other day.
 “ Upon that were my thoughts TYRING when we encountred.”

Timon of Athens. pag. 89.

“ This man
 “ If all our fire were out, would fetch down new
 “ Out of the hand of Jove, and rivet him
 “ To Caucasus, should he but frown; and let
 “ His own gaunt eagle fly at him to TIRE.”

B. Jonson. Catiline. Act. 3.

TURD and DUNG may therefore be well applied to the same thing; although each word has intrinsically a very different meaning: for TURD, i. e. that which has been fed upon, been eaten, must, by the course of nature, be afterwards *Dejectum* from the body; and thereby becomes DUNG.

“ Sum man hadde a fige tree plauntid in his vyner, and he
 “ cam sekinge fruyt in it, and fonde not. sotheli he seide to
 “ the tilier of the vyner, lo thre yeris ben, sithen I come
 “ sekynge fruyt in this litil fyge tree: and I fynde not. therfor
 “ kitte it doun, wherto occupieth it the erthe. And he an-
 “ fweringe

“ fweringe feide to him, Lord, fuffre alfo this yeer: til the
 “ while I delue aboute it, and fende TOORDIS. And if it
 “ fhall make fruyt: ellis in tyme to comynge thou fhalt kitte
 “ it down.”

Luk. chap. xiii. (V. 6, 7, 8, 9.)

“ Natheles I geffe alle thingis for to be peyrment for the
 “ clear fcience of Ihefu Crift, for whom I made alle thinges
 “ peirement, and I deme as TOORDIS, that I wyne Crift.”

Philippenfys. Chap. 3. (V. 8.)

MUCK } These two words are improperly confounded by
 MIXEN } Junius and Skinner. They do not mean the
 fame thing.

MUCK is the paff tense and therefore paff participle of
 Mucgan, meiere, mingere, *To pifs*. And it means (any thing,
 fomething) *piffed upon*. Hence the common faying—“ As wet
 “ as MUCK,” i. e. As wet as if *piffed upon*. So the Hay and
 Straw, &c. which have been *ftaled on* by the cattle, make the
 MUCK heap, or heap of materials which have been *ftaled upon*
 by the cattle.

MIXEN means the fame as *Mixed*, and is equivalent to *Com-
 pofit*.—“ Quia eft (as Skinner truly fays) *miscela omnium
 “ alimentorum*.”

“ The operation of the ftomake is, to make a good MYXYON
 “ of thynges there in, and to digefte them well.”

Regiment of Helth. By Tho. Paynel. fol. 48. pag. 1.

What we call a *MIXEN* was indifferently termed in the Anglo-faxon either *Meox* or *Mixen*: that is, they either (in their accustomed manner) used the regular past tense as a past participle; or they added the participial termination *EN* to the verb, and so obtained a past participle. Our English verb *To Mix* is no other than the Anglofaxon verb *Myrcan*, *miscere*. By casting off the Anglofaxon infinitive termination *AN*; and, according to our custom, prefixing our infinitive sign *To*; we had the verb *To Misc*. And this, by a transposition common to all people and languages, became *To Mics*, i. e. *To Mix*. *Meocr* or *Meox* is the past tense of *Myrcan* or *Myrcan*, used participially: and *Myrcen*, *Myrcen*, or *Mixen* is the past participle.

I cannot help noticing to you as we pass (though I have often forbore a similar remark) that the Latin verbs *Miscere* and *Meiere*, for which Junius and Vossius would send us in vain to the Hebrew, are evidently from our own northern language; with no other difference than the Latin Infinitive termination *ERE* instead of the Anglofaxon Infinitive termination *AN*.

Anglofax.	Myrc-an	A. S.	Myrc-an.
Latin	Misc-ere	Lat.	{ <i>Mej</i> <i>Ming</i> } -ere.

F.

You have touched upon this subject before. And what you threw out has not been lost upon me. I do spy great relief to the difficulties of the Latin Etymologist, by directing his view to the North rather than to the East, when all his labour and
toil

toil are frustrate in the Greek. And I agree with you, that, dismissing the *common* terminations, which are mere *common* adjuncts to the different words, it is impossible not to discover at once the derivation of many of them.

Besides those Latin words you have already noticed; the following,

hAB-AN } — *Hab-ere*
habb-an

bnæc-an — *Nec-are*

Sec-an — *Sequ-i* — *Qu.* equivalent to *c.*

big-an — *I-re* — The aspirate suppressed.

bent-an — *Hend-ere* — { Which the Latin has only in composition.

Suc-an — *Sug-ere*

Vad-an — *Vad-ere*

Vealop-ian — *Volv-ere*

Vert-an — *Vast-are*

pleup-an — *Flu-ere*

Spir-ian — *Spir-are*

Speop-ian — *Spu-ere*

Spir-an — *Sput-are*

Milerc-ian — *Mulc-ere*

Meolc-ian — *Mulg-ere* { Observe, *Lac* is the Latin substantive; whilst we retain the past participle of our own verb.

Epenn-ian — *Grunn-ire*

Pin-an — *Pun-ire*

Pynz-an — *Pung-ere*

Fig-an	—	Fig-ere	
Del-ian	—	Del-ere	
Cur-ian	—	Cur-are	
ΜΑΛ-ΑΝ	—	Mol-ere	
Ar-ian	—	Ar-are	
Tol-ian	—	Toll-ere	—antiently written with only one L.
Νιττ-an	}	—	Nect-ere
or			
Nict-an	}	—	Cres-cere
Κερ-an			
Crpp-an	—	Crisp-are	
Pæc-an	—	Pecc-are	
Irr-ian	—	Irafc-i	
ΤΕΚ-ΑΝ	—	Tang-ere	—antiently Tag-ere.
Dem-an	—	Damn-are	
Prop-ian	—	Prob-are	
Crac-ian	—	{ Quaff-are	
		{ Quat-ere	
Reap-ian	—	Rap-ere	
Suez-ian	—	Suad-ere	
Bidd-an	—	Pet-ere	
&c.		&c.	

Are plainly of northern origin: and the Latin etymologist struggles in vain to discover any other source.

But, in my opinion, the most decisive fact in your favour, is, that we find in the Latin (*as Nouns*) many of our past participles; which cannot receive any rational explanation in the Latin or Greek languages; because they have either not adopted the verbs to which those participles belong; or did not from those

those verbs form their past participles in the Anglofaxon manner. I mean, for instance, such words as,

<i>Nod-us</i>	—	<i>Knot</i> , of <i>Enittan</i> , <i>nectere</i> .
<i>Stult-us</i>	—	— of <i>Stýltan</i> , <i>obstupefcere</i> .
<i>Long-us</i>	—	<i>Long</i> , of <i>Lengian</i> , <i>extendere</i> .
<i>Fæd-us</i>	—	<i>ƿæged</i> , of <i>ƿægan</i> , <i>pangere</i> .
<i>Jug-um</i>	—	<i>Ioc. Yoke</i> , of <i>Ican</i> , <i>jungere</i> .
<i>Dir-us</i>	—	<i>Dear</i> , of <i>Dīrian</i> , <i>nocere</i> .
<i>Spoli-um</i>	—	<i>Spoil</i> , of <i>Spillan</i> , <i>privare</i> .
<i>Laus</i>	—	<i>blor</i> , of <i>blīran</i> , <i>celebrare</i> .
<i>Hestern-us</i>	—	<i>Yester</i> , of <i>Ēterpanan</i> , <i>acquirere</i> .
<i>Ror-is</i> }	—	<i>þrop</i> , of <i>þrýpan</i> , <i>cadere</i> , <i>prolabere</i> .
<i>Ros.</i> }		
<i>Mort-is</i> }	—	<i>Morð</i> , of <i>Mīppan</i> , <i>dissipare</i> , <i>abſtrahere</i> .
<i>Mors.</i> }		
<i>Aur-a</i>	—	<i>Opað</i> , of <i>Opeðian</i> , <i>ſpirare</i> .
<i>Di-es</i>	—	<i>Dæg</i> , of <i>Dægian</i> , <i>illuſcefcere</i> .
<i>Ocul-us</i>	—	<i>ANFƿ</i> , of <i>ANFƿAN</i> , <i>oftendere</i> .
&c.		&c.

Of all which words the ſerious and elaborate accounts given by the Latin etymologiſts, will cauſe to thoſe who conſult them, either great diſguſt or great entertainment, according to the diſpoſition and humour of the inquirer.

But I beg pardon for this interruption, which yourſelf however occaſioned: We ſhall have time enough hereafter to canvass this matter: and I intreat you at preſent to proceed in your courſe.

H. Loos,

H.

Loos, though now and long since obsolete, was formerly in common use in the language: and your mention of the Latin word LAUS has brought it to my recollection.

- " It is a carefull knight, and of kaytife kynges making,
 " That hath no land ne linage riche ne good Loos of hys handes."

Vision of P. Ploughman. fol. 57. pag. 2.

- " And felle, that Ariadne tho,
 " Whiche was the doughter of Minos,
 " And had herde the worthye Los
 " Of Theseus."

Gower. lib. 5. fol. 112. pag. 2. col. 1.

- " Great Loos hath largesse, and great prife
 " For both wyse folke and unwyse."

Rom. of the Rose. fol. 125. pag. 2. col. 1.

- " She knewe by the folke that in his shippes be
 " That it was Iafon ful of renomee
 " And Hercules, that had the great Loos."

Hypphile. fol. 214. pag. 1. col. 2.

- " Ye shal haue a shrewde name
 " And wicked Loos, and worse fame,
 " Thoughe ye good Loos haue wel deserued."

3d Boke of Fame. fol. 300. pag. 1. col. 1.

- " And yet ye shal haue better Loos
 " Ryght in dispyte of al your foos."

3d Boke of Fame. fol. 300. pag. 1. col. 1.

" And

“ And he gan blowe her **Loos** so clere

“ In hys golden clarioun

“ Through the worlde went the soun.”

3d Boke of Fame. fol. 300. pag. 1. col. 2.

“ In heuen to bene **LOSED** with god hath none ende.”

Testament of Loue. boke 1. fol. 310. pag. 2. col. 2.

“ Sir priest, he said, I kepe for to haue no **Loos**

“ Of my crafte, for I wold it were kept cloos,

“ And as you loue me, kepeth it secrete.”

Tale of Chanons Yeman. fol. 63. pag. 1. col. 2.

This word was also antiently in common use with the French. Menage endeavoured to revive it. He says—“ Ce mot étoit
“ un beau mot. Je souhaiterois fort qu’ on le rémît en usage :
“ et pour cela, j’ ai dit dans mon épître a M. Peliffon :

“ Fais-tu raisonner le **Los**

“ De Fouquet, ton grand héros.”

Loos or **Los** is evidently the past participle of the verb *līran*, celebrare. As **LAUS** also is. Of which had the Latin etymologists been aware ; they never would, by such childish allusions, have endeavoured to derive it, From *Λαος*, populus—
“ ut **LAUS** proprie fit fermo populi de virtute alicujus testantis.”

“ Vel a *Λαω*, id est, eloquor.”

Vel ab antiquo *Λαυω*, id est, fruor.—“ Quia nullus virtutis
“ major est fructus, quam **LAUS**.”

Busy,

BUSY, i. e. Occupatus, is the past participle of Byrgan, occupare.

STUNT, i. e. Stopped in the growth: the past participle of Stintan, to stop *.

NUMB } This word was formerly written NUM. How, or
NUMSCULL } why, or when the B was added to it, I know not.

"She fel, as she that was throug NOME

"Of loue, and so forth ouercome."

Gower. lib. 5. fol. 103. pag. 1. col. 2.

"He maie neither go ne come,

"But all to gether he is BENOME

"The power both of honde and fete."

Gower. lib. 6. fol. 127. pag. 2. col. 1.

"If this law

"Of nature be corrupted through affection,

"And that great mindes, of partiall indulgence

"To their BENUMMED wills, resist the fame,

"There is a law in each well ordred nation

"To curbe those raging appetites."

Troylus and Cressida.

* Skinner says—"STUNT, vox agro Linc. familiaris, Ferox, Iracundus, Contumax, ab A. s. *ŕtunta, ŕtunte*, Stultus, Fatuus; fort. quia *stulti, præferoces sunt*: vel a verbo *To Stand*, ut *Resty*, a *restando*; metaphora ab equis contumacibus sumpta." Lye says—"STUNT, alicujus rei incrementum impedire: manifeste venit ab Ill. *Stunta*, abbreviare; in decursu, sensu aliquantulum mutato."

"Bedlam

" Bedlam beggars, who with roaring voices
 " Strike in their NUM'D and mortified armes,
 " Pins, &c."

Lear. pag. 293.

" These feet whose strengthlesse stay is NUMME."

1st Part Henry 6. pag. 104.

NUM is the past tense and past participle of Niman, capere, eripere, *To Nim.* Skinner says truly—" Eodem fere sensu quo
 " Lat. dicitur *membris captus*, i. e. membrorum usu, sc. motu
 " et sensu privatus."

NUMSCULL, in Ital. *Mentecatto*, Animo captus.

So Seneca. *Hercules furens.*

" Ut possit *animo captus* Alcides agi,
 " Magno furore percitus; vobis prius
 " Infaniendum est."

HURT—The past participle of *hýrþian*, injuria afficere, vexare.

HUNGER—the past participle of *hýngþuan*, esurire.

DIN }
 DINT } The past participle of *Dýnan*, strepere, *To Din.*
 DUN }

" They hurled together and brake their speares and all to
 " sheuered them, that all the castle rang of their DINTS."

Hist. of P. Arthur. chap. 132.

A **DUN** is one who has **DINNED** another for money or any thing.

SNAKE } **SNAKE.** Anglosax. *rnac*, is the past participle of
SNAIL } *rnican*, *serpere*, *repere*, to creep, *To Sneak*; as
SNUG } *Serpens* in Latin is the present participle of *Serpere*.

Shakespear very properly gives this name to a *sneaking* or creeping fellow.

“ I see Loue hath made thee a tame **SNAKE**.”

As you like it. Act 4. Sc. 3. pag. 202.

SNAIL, *rnægel* (or *Snakel*) the diminutive of **SNAKE**: **G** being founded and written instead of **K** in the Anglosaxon; and both **G** and **K** dropped in the English.

SNUG (i. e. *Snuc*) is likewise the past participle of *rnican*; the characteristic **I** changed to **U**, and **G** founded for **K**.

SMUT—Is the past participle of *rnitan*, *be-rnitan*, *polluere*, *inquinare*, *contaminare*.

CRUM—Mica, Is the past participle of *Crȳmman*, *Acȳmman*, *friare*.

“ The ryche man shal gyue answere of euery threde in his
 “ clothe, of euery **CROMME** of brede in his bredekepe, of euery
 “ droppe of drynke of his barell and in his *Tonne*.”

Dives and Pauper. 8th comm. cap. 17.

“ As

“ As the gold-finer will not out of the dust, threds or shreds
 “ of gold, let pass the least CRUM; in respect of the excel-
 “ lency of the metall; so ought not the learned reader to let
 “ pass any syllable of this law, in respect of the excellency of
 “ the matter.”

Lord Coke's *Exposit.* of 29th chap. of *Magna Charta.*

GRUM } The past participle of Lpymman sævire, fremere.
 GRIM }

GUN—formerly written GON, is the past participle of Lȳnian, hiare.

“ They dradde none assaut

“ Of gynne, GONNE, nor skaffaut.”

Rom. of the Rose. fol. 140. pag. 1. col. 1.

SCUM—That which is *Skimmed off*; the past participle of the verb *To Skim*. Hence the Italian *Schiuma* and the French *Escume*, *Ecume*.

SNUFF—That which is *Sniffed* up the nose; the past participle of the verb *To Sniff*.

PUMP—An engine by which water, or any other fluid is obtained or procured. It is the past participle of the verb *To Pimp*, i. e. *To procure*, or *obtain*.

STENCH—Is the past participle of ꝛincan, fœtere; pronouncing CH for K. As *Wench* is the past participle of Vīncan; *Drench* of Dpīncan; and *Wrench* of Vpīngan.

SNACK—Something *Snatched*, taken hastily, **κ** for **ch**; it is the past participle of the verb *To Snatch*.

DITCH } The past participle of the Anglofaxon verb *Dician*,
DYCHE } fodere, *To Dig*. As the Latin reputed substantive
DIKE } *Fossa* is the past participle of fodere. In these words *Dig*, *Dike*, *Dyche*, *Ditch*, we see at one view how easily and almost indifferently we pronounce the same word either with **G**, **K**, or **CH**.

“ I **DYKE** and delue and do that truth hoteth

“ Some tyme I sowe and some tyme I thresh.”

Vis. of P. Ploughman. pass. 6. fol. 29. pag. 1.

“ These labourers, deluers and **DYKERS** ben ful poore.”

Diues and Pauper. 1st comm. cap. 46.

“ Two freres walkynge on a *Dyches* brynke.”

Diues and Pauper. 1st comm. cap. 50.

DIM—The past participle of *Dimnian*, *Adimnian*, *obscurare*. It was formerly in English written **DIMN** *.

* Junius derives this word from “ *Δειμασθαι*, quod Hesychio exp. φοβεισθαι, metuere; quandoquidem naturalis tenebrarum metus est.”

Skinner, from “ Teut. *Demmen*, *Dammen*, obturare; quia omnia “ obturata propter luminis exclusionem tenebricosa sunt.”

Lye, from “ c. B. et *Arm.* Du, vel Dy; caliginosus, ater, niger.”
 S. Johnson,—from “ *Dow*, *Erse*.”

"Ye Elues, by whose ayde I haue BEDYMN'D
"The noone tide sun."

Tempest. pag. 16.

"With sad unhelpful teares, and with DIMN'D eyes."
2d Part. *Henry VI.* pag. 132.

TRIM—used adjectively or substantively, is the past participle of the verb Tryman, ordinare, disponere.

"Young ladies, Sir, are long and curious
"In putting on their TRIMS."

B. and Fletcher. *Women pleas'd.*

"In gallant TRIM the gilded vessel goes." *Gray.*

LIMB } In Anglosaxon written Lim* and Lmb; B being
LIMBO } written for P. It is the past participle of the
Anglosaxon verb Limpian, pertinere. And it means—quod
pertinet or quod pertinuit. What belongeth or hath belonged
to something. LIMB of the body. LIMB of the law. LIMB
of an argument, &c. Hence and hence only are derived the
Latin words *Limbus* and *Limbus*†: which are sometimes trans-
lated περι-στρωμα, περι-πετασμα: but that is not precisely the
meaning, unless the notion of *pertinendi*, i. e. of *holding to*, or
belonging to, is included.

* Junius says—"LIM, fortasse per inversionem factum e tribus initia-
"libus literis Græci μελος, membrum."

† "LIMBUS—Non occurrit nunc unde verisimilius deducam, quam a
"λοβος, quo τα ακρα παντα significari Hesychius et Suidas testantur."

Vossius.

IMP—Shakespear, in *Loues Labours Lost*, pag. 125. makes Don Armado say,

“Sadneffe is one and the felfe fame thing, dear IMPE.”

Upon this passage Dr. Johnson says

“IMP was antiently a *term of dignity*. Lord Cromwell in his last letter to Henry viii, prays for the IMP his son. It is now used only in contempt or abhorrence; perhaps in our author's time it was ambiguous, in which state it suits well with this dialogue.”

In the 2d part of *Henry IV*. pag. 99. we have IMP again.

“Saue thy grace, king Hall, my royall Hall.

“The heauens thee guard and keepe, most royall IMPE of fame.”

And again in *Henry V*. pag. 83.

“The king's a bawcock, and a heart of gold, a lad of life,
“an IMPE of fame, of parents good.”

Mr. Steevens (very differently indeed from Dr. Johnson) sought industriously and judiciously for the meaning of Shakespear's words, by the use which was made of the same terms by other antient authors: and nothing was wanting to Mr. Steevens to make him a most perfect editor of Shakespear, but a knowledge of his own primitive language, the Anglosaxon. Mr. Steevens tells us,

“An IMP is a *Shoot* in its primitive sence, but means a *Son*
“in Shakespear. In Hollinshed, p. 951. the last words of
“Lord Cromwell are preserved, who says—And after him
“that

“ that his sonne prince Edward, that goodlie IMPE, may long
 “ reigne over you.”——And again,

“ The word IMP is perpetually used by Ulpian Fulwell,
 “ and other ancient writers, for *progeny*.

“ And were it not thy royal IMP

“ Did mitigate our pain.—

“ Here Fulwell addressees Anne Bulleyne, and speaks of the
 “ young Elizabeth. Again, in the *Battle of Alcazar*. 1594 :

“ Amurath, mighty emperor of the East,

“ That shall receive the IMP of royal race.”——

“ IMPYYN is a Welch word, and primitively signifies a *Sprout*,
 “ a *Sucker*. In Newton's *Herbal to the Bible*. 8vo. 1587. there
 “ is a chapter—on shrubs, shootes, flippes, young IMPS, sprays
 “ and buds.”

Mr. Steevens needed not to have travelled to Wales, for that
 which he might have found at home. Our language has abso-
 lutely nothing from the Welch. IMP is the past participle of
 the Anglosaxon verb Impan, to plant, to graft.

“ I was continually a fryer

“ And the Couentes gardiner for to graft IMPES

“ On limitors and listers, Lefynges I IMPED

“ Tyll they beare leaues of smowthe speach.”

Vifion of Pierce Ploughman. passus 6. fol. 22. pag. 2.

“ IMPE on an elderne, and if thyne apple be swete

“ Muchel maruaile me thynketh.”

Vif. of P. Ploughman. pass. 10. fol. 44. pag. 1.

“ As it is in younge and tender ympes, plantes, and
 “ twygges, the whiche euen as ye bowe them in theyr youthe,
 “ so wyll they euermore remayn.”

Byrth of Mankynde. fol. 54. pag. 2.

GRIP—and its diminutive GRAPPLE, the past participle of
 Γρῑpan, prehendere.

MIST—The past participle of Μῑrτῑan, caligare*.

BLISS } The past participle of Bḷῑrῑan and Bḷḡḡῑan,
 BLITH } lætari.

QUICK—The past participle of Γρῑccῑan, vivificare.

WIZEN—The past participle of Vῑrῑan, arefcere.

STIFF—The past participle of Stῑppῑan, rigere.

THICK }
 THICKET } The past participle of Dῑccῑan, densare, con-
 THIGH } densare.

* Minshew derives MIST from the Latin *Mistus*, “ Aer enim cali-
 “ gine et densis vaporibus *Mistus*.”

Dr. Th. Hickes supposes it to be *Moist*.

And according to Junius—“ Videtur esse α μῑστον, quod Hesychio
 “ exp. ελαχιστον, nihil enim aliud est nebula, quam tenuissima quædam
 “ ac subtilissima pluvia.”

THICKET,

THICKET, for *Thicked*, i. e. with trees. THIGH (GH for CK) is sometimes in the Anglofaxon written *Deoh* (for *Deoc*) by change of the characteristic letter.

WITCH } Skinner inclines to suppose WICKED derived
WICKED } from *Vitiatus*: and Johnson, that—"Perhaps it
" is a compound of *pic* (vile, bad) and *Head*,—*Malum*
" *caput*."—

According to which latter wise supposition, a WICKED action means—a *malum caput* action: but nothing is too ridiculous for this Undertaker. WITCH is the past tense, used as a participle, of the Anglofaxon verb *Ficcan*, incantare, veneficiis uti. And WICKED i. e. WITCHED (K for CH) is the same past tense, with the participial termination ED. The word WITCH is therefore as applicable to men as to women.

" WITCHES, in foretime named *Lot-tellers*, now commonly
" called forcerers."

Catalogue of English printed Bookes. 1595. By Andrew Maunsell. pag. 122.

Lot-teller; i. e. a teller of *covered* or *hidden* things.

" Wherof came the name of Symonye? Of Symon Magus,
" a grete WYTCH.

Dives and Pauper. 7th comm. cap. 16.

" Daud was lyk wyce so intanglid in the snares of the
" deuill, that with mouche paine he could quit hym self from
" the WYCCHYD coupe that the deuill had ons brought hym."

Declaracion of Christe. By Johan Hoper. cap. xi.

The notions of enchantment, forcery and witchcraft were universally prevalent with our ancestors, who attributed all atrocious actions to this source: thus attempting to cover the depravity of human nature by its weakness, and the depravity of some other imaginary beings. So run our Indictments to this day; in which the crime is attributed to the instigation of the Devil.

“ Latini certe, comici, fays Junius, hominem aperte improbum atque omnibus invisum, pari prorsus ratione, dixerunt *Veneficum*.”

HILDING—(like *Coward*) is either the past participle of the verb *hýlðan*, inclinare, curvare, To bend down, to crouch or to cover; (and then it should be written HILDEN) or it is the present participle *hýlðing* (*hýlðand*) of the same verb.

“ A base slave, a HILDING for a liuorie, a squires cloth, a pantler.”

Cymbeline. pag. 378.

“ ’Tis positive against all exceptions, Lords,
“ That our superfluous lacquies, and our pefants,
“ Who in unnecessarie action swarme
“ About our squares of battaile, were enow
“ To purge this field of such a HILDING foe.”

Henry V. pag. 86.

“ He was some HIELDING fellow, that had stolne
“ The horse he rode on.”

Henry IV. 2d part. pag. 75.

“ Nay

“ Nay good my lord put him too’t: let him have his way.
 “ If your lordshippe finde him not a HILDING, hold me no
 “ more in your respect. Beleeue it my lord, in mine owne
 “ direct knowledge, he is a most notable *coward*.”

All's Well that Ends Well. pag. 243.

Some have supposed HILDING to mean *Hinderling* (if ever there was such an English word) and some *Hilderling*; which, Spelman says, is familiar in Devonshire. It is true that *Dylben* is a term of reproach in the Anglosaxon, furnished by this same verb, and means—a *croacher* or *cowerer**.

RIPE—the past participle of *ripian*, *maturefcere*.

RHIME—of *hriuman*, *numerare*.

SPOIL—of *rpillan*, *privare*, *consumere*.

CRISP—In the Aglosaxon *Lippr*, of *Lipprian*, *crispare*, *torquere*.

DEED (Like *Actum* and *Factum*) means—something, any thing—DONE. It is the past participle of the Anglosaxon verb *don*, *To Do*. DO-ED, DID, DEED, is the same word differently

* S. Johnson, in a note, Act 2. Sce. 1. *Taming of a Shrew*, tells us that HILDING means—“ *a low wretch*.” But in his dictionary he has discovered that *Dild* in the Anglosaxon means a *Lord*: and that “ perhaps *Hilding* means originally *a little Lord*, in contempt for a man “ that has only the delicacy or bad qualities of high rank.”

spelled. It was formerly written DEDE, both for the past tense and past participle.

“ I do nought as Ulysses DEDE,”

Gower. lib. 1. fol. 10. pag. 2. col. 2.

“ Fy, upon a lorde that woll haue no mercy

“ But be a lyon, bothe in worde and DEDE.”

Knights Tale. fol. 5. pag. 2. col. 1.

NEED } Nyðde, the past tense and past participle of
NEEDLE } Nyðian, cogere, compellere, adigere*.

NEEDLE, (the diminutive of NEED) a small instrument, pushed, driven.

Observe, as we pass, that *To Knead* is merely Ge-nyðan (Gnyðan) pronounced Gnedan—k for g.

DEEP } DEEP (which some derive from βυθος, fundum;
DAB-chick } primis tribus literis inversis: and others from Δυπτω) is merely the past participle of the Anglofaxon verb Dippan, mergere, to *Dip*, to *Dive*.

“ DEAPE linen clothes in to fundry waters, and after lay
“ them to dry, and that whiche is foneft dry, the water wherin
“ it was DEAPED, is most subtyl.”

Castel of Helth. fol. 31. pag. 2.

* Minshew derives NEED from the Hebrew *Nadach*, impulit.

Mer. Casaubon, from the Greek ενδεια, penuria.

Junius, from νυσσω, νυττω.

And NEEDLE, Mer. Cas. would derive from βελονη.

“ A sponge

“ A sponge DEAPED in cold water.”

Id. fol. 34. pag. 1.

In DAB-*chick* or DOB-*chick* ; DAB or DOB, (so pronounced for *Dap* or *Dop*) is also the past participle of Dippan ; by the accustomed change of the characteristic I to A or O.

“ So was he dight
 “ That no man might
 “ Hym for a frere deny,
 “ He DOPPED and dooked
 “ He spake and looked
 “ So religiously.”

Sir T. More's Workes. (fol. 11. pag. 1.)

“ This officere
 “ This fayned frere
 “ Whan he was come aloft,
 “ He DOPPED than
 “ And grete this man
 “ Religiously and oft.”

Sir T. More's Workes. (fol. 11. pag. 1.)

“ The diving DOB-chick, here amongst the rest you see,
 “ Now up, now down, that hard it is to proue,
 “ Whether under water most it liveth, or above.”

Poly-olbion. Song 25.

WEAK—The past participle of Fican, labare, to totter, to fail.

HELP—The past participle of bylpan, adjuvare: which Minshew derives from Ελπις; and Junius from “ συλλαβειν,
 “ fibilo tantummodo in aspiratam commutato.”

WELL.

WELL—Is the past participle of *Villan*, *ebullire*, *effluere*.
To spring out, *To Well*.

It means (any or some place) where water, or other fluid,
hath *sprung out* or *welled*.

“ And than WELLED water for wicked workes

“ Egrelly *Ernynge* out of mens eyen.”

Vis. of P. Ploughman. pass. 20. fol. 109. pag. 2.

“ Where as the Poo, out of a WEL small

“ Taketh his first spring and his fours.”

Clerke of Oxenf. Prol. fol. 45. pag. 1. col. 2.

“ For which might she no lenger restrayne

“ Her teares, they gan so up to WELL.”

Troilus. lib. 4. fol. 186. pag. 1. col. 1.

“ Mine eyen two in vayne, with which I se,

“ Of sorowful teares false am woxen WELLIS.

Troilus. bok 5. fol. 197. pag. 2. col. 2.

“ I can no more but here outcast of al welfare abyde the
“ daye of my dethe, or els to se the fyght that myght al my
“ WELLYNG sorowes voyde, and of the *flood* make an ebbe.”

Testament of Loue. fol. 304. pag. 1. col. 1.

“ The mother of the Soudon WEL of vices.”

Man of Lawes Tale. fol. 20. pag. 1. col. 1.

“ But Chryste that of perfeccion is WELL.”

Wife of Bathes Prol. fol. 34. pag. 2. col. 1.

“ There dwelt a terfelet me fast by

“ That seemed WEL of all gentilnesse.”

Squiers Tale. fol. 27. pag. 1. col. 2.

“ The

“ The holy water of the sacrament of baptisme, the water
 “ that *Welleth* oute of holy church which stretcheth to two seas
 “ of fynnes.”

Sir T. Mores Workes. pag. 385.

WELKIN } In the *Winters Tale.* Act 1. Sce. 1. pag. 278.
 WHEEL }
 WHILE } We have—

“ Come (Sir *Page*)

“ Looke on me with your WELKIN eye.”

On which passage S. Johnson says hardily, as usual; “WEL-
 “ KIN eye: *Blue* eye; an eye of the same colour with the
 “ WELKIN or sky.”

And this is accepted and repeated by Malone. I can only
 say, that this Note is worthy of them both; and they of each
 other.

WELKIN is the present participle *ƿilligenð*, or *ƿealcýnð*
 (i. e. *volvens*, quod *volvit*) of the Anglofaxon verb *ƿilligan*,
ƿealcan, *volvere*, *revolvere*. Which is equally applicable to
 an eye of any colour—to what revolves or rolls over our heads
 —and to the waves of the sea. *pealcýnðe ea. pealcenðe ræ.*

A *rolling* or wandering eye is no uncommon epithet:

“ Come hither, pretty maid, with the black and *rolling* eye.”

Here is a black *ƿealcýnð* or WELKIN eye: and indeed the
 WELKIN, or that which is *rolled about* over our heads is some-
 times black enough.

But Messrs. Johnson and Malone probably agree with Mr. Tyrwhit, who, in the advertisement to his Glossary, page iii., says—"Etymology is clearly not a necessary branch of the duty of a Glossarist!"

WHEEL, quod volvitur, In Anglosaxon *þpeogl*. *þpeohl*, *þpeopol*, (by transposition, for *ƿeoliz* or *ƿeolȝ*) is also the past participle of *ƿillgan*.

"Haile to thee, Ladie: and the grace of heauen,
"Before, behinde thee, and on euery hand
"ENWHEELLE thee round."

Othello. pag. 316.

"Heaven's grace INWHEEL ye:
"And all good thoughts and prayers dwell about ye."

B. and Fletcher. *The Pilgrim*. Act 1. Sce. 2.

WHILE—In the Anglosaxon *þpile* (for *þpiol*) is the same past participle. We say indifferently—Walk a *While*—or—Take a *Turn*.

CHAP }
CHEAP } The past participle of *Lypan*, *mercari*, to traffick,
CHOP } to bargain, to buy or sell.

Good-CHEAP or Bad-CHEAP, i. e. Well or Ill bargained, bought or sold: such were formerly the modes of expression. The modern fashion uses the word only for GOOD CHEAP; and therefore omits the epithet *Good*, as unnecessary.

"By that it neghed to haruest, new corne came to *Cheping*."

Vis. of P. Ploughman. fol. 35. pag. 2.

"The

“ The sack that thou hast drunk me, would haue bought me
“ lights as *Good cheape*, at the dearest chandlers in Europe.”

1st Part *Henry 4.* Act 3. Sce. 3.

“ To *Chop* and change”—means *To bargain* and change.

“ I am an Hebrew borne by byrth

“ And stolne away was I,

“ And CHOPT and changde as bondslaues bee

“ This wretched life to trye.”

Genesis. chap. xl. fol. 100. pag. 2.

A CHAP OR CHAPMAN. Any one who has trafficked.

WRECK	}	Ѡpac, Ѡpæc, Ѡpec. The past participle of ѠKIKAN , Ѡpican, persequi, affligere, punire, vindicare, ulcisci, lædere, perdere. The dif- ferent pronunciation of CH or CK (common throughout the language) is the only difference in these words. They have all one meaning. And though, by the modern fashion, they are now differently applied and differently written; the same distinction was not antiently made.
WRETCH		
WRETCHED		
RACK		

“ Such WRECH on hem for fetching of Heleyne

“ Thare shal be take.”

Troylus, boke 5. fol. 195. pag. 1. col. 2.

“ Other thought cometh not in my mynde, but gladnesse to
“ thynke on your goodnesse and your mery chere, frendes and
“ sorowe to thynke on your WRECHE and your daunger.”

Testament of Loue. boke 1. fol. 303. pag. 2. col. 2.

" My sprete for ire *brynt* in propir tene,
 " And all in greif thocht cruell vengeance tak,
 " Of my countre for this myscheuous WRAIK
 " With bitter panis to WREIK our harmes smert."

Douglas. booke 2. pag. 58.

" Vengeance tuke and WRAIK apoun our flote."

Douglas. booke 11. pag. 370.

" It was an open token of the grete offence to god with the
 " people of Englonde, and that harde WRETCH was comyng
 " but yf they wolde amend them."

Diues and Pauper. 1st comm. cap. 29.

" We sholde wepe and not be gladde for that we haue soo
 " many martyrs, and nyght and daye crye mercy, to lett
 " WRETCH."

Diues and Pauper. 1st comm. cap. 60.

" By this commaundement he forbedeth us wrathe and
 " WRETCH."

Diues and Pauper. 5th comm. cap. 6.

" You haue tresoured wrath and WRETCH to you in the
 " laste dayes."

Diues and Pauper. 8th comm. cap. 18.

" There nis ficke ne forye, ne none so much WRETCH
 " That he ne may loue, if him like."

Vis. of P. Ploughman. pass. 18. fol. 96. pag. 2.

" The WRACHE walis and wryngis for this worldis WRAK."

Douglas. Prol. to booke 8. pag. 228.

“ Na help unto thay WRACHIT folkis I socht

“ Na armour sekkit, nor thy craft besocht.”

Douglas. booke 8. pag. 255.

“ Man may know hymselfe to be as he is a very WRECCHID
“ and damnable creature, were not the vertew of Christes
“ deathe.”

Declaracion of Christe. By Iohan Hoper. cap. 12.

“ So that cornes and frutis gois to WRAIK

“ Throw the corrupit are.”

Douglas. booke 3. pag. 72.

We say—“ go to RACK and ruin.”

SMEAR—The past participle of *rmýuan*, ungere, illinere.

SHEEN—The past participle of *rcinan*, splendere, fulgere.

HEARSE } The past participle of *ðýnrtan*, ornare, phalerare,
HURST } decorare *. HEARSE is at present only applied
to an ornamented carriage for a corpse.

* Minshew derives HEARSE from “ Greek, *αρισ*, i. e. a lifting up :
“ for the *Hearse* is a monument or emptie tombe erected or set up for
“ the honourable memorie of the dead.”

Junius says—“ *Medii ævi scriptt. dicebatur Herfia, quod vulgo fortasse*
“ *ita dictum ab A. s. aþe, honor; vel þeþian, laudare: quod in laudem*
“ *honoremque defuncti erigatur.*”

Skinner—“ Nescio an a Teut. *Hulfe*, filiqua: est enim cadaveris quasi
“ exterior filiqua. Hoc *Hulfe*, credo ortum ab A. s. þelan, tegere,
“ q. d. tegumentum.”

“ So many torches, so many tapers, so many black gownes,
 “ so many mery mourners laughyng under black hodes, and a
 “ gay HERS.”

Sir T. More. *De quatuor novissimis.* pag. 79.

HURST is applied only to places *ornamented* by trees.

“ The courteous forest show'd
 “ So just-conceived joy, that from each rising HURST,
 “ Where many a goodly oak had carefully been nurst,
 “ The sylvans in their songs their mirthful meeting tell.”

Poly-olbion. Song 2.

WILE } Menage says—“ GUILLE. C'est un vieux mot fran-
 GUILLE } çois, qui signifie *tromperie*. Les Anglois disent
 GUILT } “ encore à present GILE et WILE, pour *tromperie*.
 GULL } “ Il est difficile de savoir s'ils ont emprunté ce mot
 “ de nous, ou si nous le tenons d'eux.” It is easily settled
 between them. Neither has borrowed this word from the
 other. They both hold it in common from their common
 northern ancestors: though Mer. Casaubon would derive it
 from the Greek *αιολος*. In the Anglosaxon, *Figlian*, *Ge-piglian*,
Be-piglian, means to conjure, to divine, consequently to prac-
 tice cheat, imposture and enchantment.

WILE (from *Figlian*) and GUILLE (from *Ge-piglian*) is that by
 which any one is *deceived*.

GUILT is *Ge-pigled*, *Guiled*, *Guil'd*, *Guilt*: the past parti-
 ciple of *Ge-piglian*. And to find GUILT in any one, is to find
 that he has been *Guiled*, or, as we now say, *Be-guiled*: as
Wicked

Wicked means *Witched* or *Be-witched*. To pronounce GUILT is indeed to pronounce *Wicked*.

GULL is the past tense (formed in the usual manner, by the change of the characteristic letter) and means merely a person *Guiled* or *Beguiled*.

At this day, we make a wide distinction between GULL, the past tense, and GUILT, the past participle; because our modern notions of enchantment, forcery, and witchcraft are very different from the notions of those, from whom we received the words. GULL therefore is used by us for *Guiled* or *Beguiled* (subaud. aliquem) without any allusion to witchcraft. But GUILT, being a technical Law-term, keeps its place in our legal proceedings, as the instigation of the Devil does; and with the same meaning *.

F. You

* These words have exceedingly distressed our English Etymologists. — GUILTY, Minshew says, “a Belg. *Gelden*, i. e. luere, solvere; ut *Reus* “ — *Res enim Reorum* petitur in judicio.”

Junius—“*Lýldan* est reddere, solvere. Atque ita *gyltig* vel *giltie* “ proprie dicetur, qui culpam commissam tenetur solvere vel ære vel “ in corpore.”

Skinner—“A verbo *Lýldan*, solvere. Et hoc prorsus ex moribus pris- “ corum Germanorum; qui quævis crimina, imo homicidium, et, quod “ vix credideris, etiam regum suorum cædem, multis pecuniariis ex- “ piabant.”

GULL—Mer. Casaubon derives, by a most far-fetched allusion, from *γυλιος*, *pera* militaris. Junius and Skinner repeat this; and have no other

F.

You seem to have confined yourself almost entirely to instances of the change of the characteristic letters *i* and *y*. And in those you have abounded to satiety. But we know that the verbs with other characteristic letters change in the same manner. Have not they also furnished the language with concealed participles, supposed to be substantives and adjectives?

H.

Surely. In great numbers.

FOOD } In Anglosaxon *fod*; *fæt*; are the past participle of
FAT } the verb *fedan*, *pascere*, to feed.

other derivation to offer: except that Junius says—"Mihi tamen Angl.
" GULL non ita longe videtur abire a Scot. *Culge*: morari blando fer-
" mone, palpandoque demulcere."

" Now him withhaldis the Phinitiane Dido

" And *culgeis* him with flekit wordis fle."

Douglas. booke 1. pag. 34.

" And fche hir lang round nek bane bowand raith,

" To gif thaym fouck, can thaym *culge* bayth."

Douglas. booke 8. pag. 266.

" The cur or maifts he haldis at smale auayle

" And *culgeis* spangeartis, to chace partrik or quale."

MILK

MILK } One and the same word differently pronounced
MILCH } (either CH or K) is the past participle of the verb
 Melcan, mulgere.

MEAT—In Anglosaxon *Mæt* (whatever is *Eaten*) is the past participle of the verb **MATGAN**, *Metian*, *edere*, to eat.

MESS—Is the past participle of *Metrian*, *cibare*, to furnish meat or food. In French *Mets*; in Italian *Messo*; from the same verb.

SCRAP—Is the past participle of *scæopan*, *scalpere*, *radere*, to scrape. It means (any thing, something) scraped off.

OFFAL—The past participle of *ſeallan*, *ſceallan*; as Skinner explains it—"quod decidit a menſa."

ORT—This word is commonly used in the plural; only because it is usually spoken of many vile things together. Shakespeare, with excellent propriety for his different purposes, uses it both in the singular and plural.

"Where should he haue this gold? It is some poor fragment, some slender **ORT** of his remainder."

Timon of Athens. pag. 94.

"The fractions of her faith, **ORTS** of her loue,

"The fragments, *Scraps*, the *Bits*, and greazie *Reliques*

"Of her ore-eaten faith, are bound to Diomed."

Troilus and Cressida. (pag. 102.)

Where

Where you may observe *Orts*, *Scraps*, *Bits*, *Reliques*, all participles.

Skinner says—"ORTS, parum deflexo sensu, a Teut. *Ort*, "quadrans seu quarta pars: fort. olim quævis pars, seu portio." —Which derivation omits entirely the meaning of the word: for ORT is not applicable to every part or portion of a thing.

Lye says—"Vox est, agro Devonienfi, usitatissima: unde "suspiciabar per plerosque Angliæ comitatus diffusam fuisse; "et ex OUGHT (aliquid) corruptam, quod iis effertur ORT, GR "in R pro more suo, mutato. At aliter sentire cæpi, cum in- "cidissem in Hib. ORDA, fragmentum. Quod ut verum "etymon non potui non amplecti."

This groundless derivation of Mr. Lye, which explains just nothing at all, and leaves us where we were, is by Johnson pronounced most *reasonable*: yet every fragment is not an ORT.

ORTS is, throughout all England, one of the most common words in our language; which has adopted nothing from the Irish, though we use two or three of their words, as Irish. ORTS is merely the past participle of the Anglofaxon verb *Opettan*, turpare, vilefacere, deturpare. ORET, ORT means (any thing, something) *made vile or worthless*.

HEAT } In Anglofaxon *bæt*, *bat*, i. e. *Heated*; is the past
HOT } participle of the verb *bætan*, calefacere. HOT, as
a participle, is sufficiently common: HEAT is rarely so used.
Ben Jonson however so uses it in *Sejanus*. Act 3.

" And

“ And fury ever boils more high and strong,
 “ HEAT with ambition, than revenge of wrong.”

WARM—*Færm*, *Fearm*, and *Fýrmed*, i. e. *Warmed*, are the past tense and past participle of the verb *Fýrman*, calefacere.

F.

What is LUKE-WARM or LEW-WARM? For I find it is spoken and written both ways. How does it differ from WARM?

“ The beryes of iuniper or galbanum beaten to powder and
 “ *dronke* with LUKE WARMED wyne.”

Byrth of Mankynde. fol. 29. pag. 2.

“ Ye maye use in the stede of wyne, LUKE WARME mylke.”

Id. fol. 38. pag. 2.

“ Then shall ye geue it her with LUKE WARME water.”

Id. fol. 50. pag. 1.

“ In the wynter with hote water, in the sommer with LUKE
 “ WARME water.”

Id. fol. 55. pag. 1.

“ Quhare the vyle fleure euer LEW WARME was spred

“ With recent slauchter of the blude newlie schede.”

Douglas. booke 8. pag. 247.

“ Besyde the altare blude sched and *skalit* newe

“ Beand LEW WARME thare ful fast did reik.”

Douglas. booke 8. pag. 243.

H.

LUKE WARM } The Anglosaxon Flæc, tepidus (which we
 LEW WARM } corruptly pronounce and write LUKE) is the
 past participle of Flacian, tepere, tepescere. And LEW, in the
 Anglosaxon blip and bleop, is the past participle of blipan,
 bleopan, tepere, fovere. Nor need we travel with Skinner to
 the Greek λυω; “ quia tepor humores resolvit et cutim aperit:”
 nor with Junius to χλιαρος from χλιαινω.

To say LUKE or LEW WARM is merely saying WARM-WARM.
 And that it is a modern pleonasm, the following passage in the
 third chapter of the Apocalyps will, I think, convince you.

In the modern Version it stands—“ I know thy works, that
 “ thou art neither cold nor hot: I would thou wert cold or
 “ hot. So then, because thou art LUKE-WARM, and neither
 “ cold nor hot, I will spue thee out of my mouth.”

In the old version, which is called Wickliffes, it is thus given—
 —“ I woot thy werkis, for nether thou art cold nether thou
 “ art hote. I wolde thou were cold or hoot, but for thou art
 “ LEW, and nether cold nether hoot, I shal bigynne for to
 “ caste the out of my mouth.”

In the Version of Edward the sixth, it runs thus—“ I know
 “ thy workes, that thou art nether colde nor hotte: I wolde
 “ thou were colde or hote. So then, because thou arte BE-
 “ TWENE BOTH, and nether cold nor hote, I wyll spewe thee
 “ out of my mouth.”

PLOUGH (A. S. *plog* and *plou*.) Is the past participle of *pleggan*, incumbere.

“ No man fendinge his hond to the **PLOUG**, and biholdinge
“ agen, is able to the rewme of god.”

Luk. cap. ix. (v. 62.)

Our English verb *To Ply*, is no other than *pleggan*.

“ *Pp̃eort nebeo hunta. ne hapecepe. ne tæp̃lepe. ac p̃legge*
“ (incumbat) on hir bocum.”

Canones sub Edgare, R. 64.

CHILL }
COOL } In *Loues Labours Lost*, pag. 144. Shakespear uses the
COLD } word *To Keele*.

“ Then nightly sings to staring owle

“ To-whit, to-who.

“ A merie note,

“ While greasie Ione doth *Keele* the pot.”

On this passage Dr. Farmer tells us—“ *To Keele* the pot, is,
“ to cool; but in a particular manner: It is—*To stir the pottage*
“ with the ladle, to prevent the boiling over.”

Mr. Steevens too thinks that *Keele* means cooling, in a particular manner. But his manner differs from Dr. Farmer's.—He says—“ Mr. Lambe observes, in his notes on the ancient metrical
“ history of the battle of Flodden, that it is a common thing
“ in the North, for a maid servant to take out of a boiling pot
“ a wheen i. e. a small quantity, viz. a porringer or two of

“broth, and then to fill up the pot with cold water. The
 “broth thus taken out is called the *Keeling* wheen. In this
 “manner greasy Ioan *Keeled* the pot.”

That Mr. Malone should repeat all this, is nothing wonderful;
 it is perfectly to his taste. But it is really lamentable, that
 two such intelligent men as Dr. Farmer and Mr. Steevens
 should expose themselves thus egregiously. Who, or what,
 informed them, that *To Keele* meant *To stir with a ladle*, or, *To*
take out a porringer or two?

There are very numerous instances of the use of the word
To Keel, without the least allusion to *ladles* or *porringers*.

“Sende Lazarus, that he dippe the laste part of his fynger
 “in watir and KELE my tunge.”

Luk. cap. 16. (Verse 24.)

“To the louers Ouide wrote,

“And taught, if loue be to hote,

“In what maner it shulde AKELE.”

Gower. lib. 4. fol. 77. pag. 2. col. 2.

In the *Castel of Helth*, by Syr Thomas Elyot, Book 3. fol. 73.
 He says—“Onyons, lekes, fynally all thynges whyche heateth
 “to moche, *Keleth* to moch, or drieth to moche.” And Malone
 himself knew, that in Marston’s *What you will*, was the following
 passage,—“Faith, Doricus, thy braine boyles; *Keel* it, *Keel*
 “it, or all the fat’s i’ the fire.”

So.

So in the *Vision of Pierce Ploughman*,

“ Vesture, from CHEYLE to saue.”

Passus 2. fol. 4. pag. 2.

“ And the carfull may crye and carpen at the gate

“ Both a hungerd and a furste, and for CHELS quake.”

Passus. 11. fol. 46. pag. 1.

“ Bothe hungry and a Cale.”

Passus. 19. fol. 103. pag. 1.

“ And fyth they chosen CHELE and cheitif pouertie

“ Let them chewe as they chosen.”

Passus 21. fol. 115. pag. 1.

“ Do almesse for them, and by almes dede, by masses syng-
 “ ynge, and holy prayers, refreshe them in theyr paynes, and
 “ KELE the fyre about theym.”

Diues and Pauper. 9th comm. cap. 11.

“ To KELE somewhat theyr hygh corage.”

Fabian. Parte 5. chap. 140.

In the above instances can there be any employment for the
 ladle or porringer?

In truth, the verb *To Keel*, i. e. The Anglosaxon *Lelan*, re-
 frigerare, is a general term; confined to and signifying no *par-*
ticular manner. And of this verb *Lelan*; *CHILL* (A. S. *Lele*)
 and *COOL* (A. S. *Lol*) are the past tense: and *Coled*, *Lol'd*, *COLD*
 (A. S. *Leald*) is the past participle.

NESH } Minshew derives NICE from the Latin *Nitidus*:
 NICE } Junius from the French *Niais*. It is merely the
 Anglosaxon *þnerc*, differently pronounced and written; and is
 the past participle of *þnercian*, mollire.

“ Mine herte for joye doth bete

“ Him to beholde, so is he godely freshe,

“ It semeth for love his herte is tendre and NESSHE.”

Courte of Love, in Urry's Edition of Chaucer.

“ So that no step of hym was sene in the NESSHE fenne or
 “ more that he passed thorough.”

Fabian. Parte 6. chap. 172.

SLEET—Is the past participle *sle-ed*, *sleed*, *sleet*; of *slean*,
projicere. And has no connexion (as Johnson imagined) with
 the Danish *Slet*, which means *smooth*, *polished*.

“ Flying, behind them, shot

“ Sharp SLEET of arrowy shov'rs against the face

“ Of their pursuers.”

Paradise Regained. Book 3. v. 324.

HOAR—Anglosax. *þap*, is the past tense and past participle
 of *þapian*, *canescere*.

“ They toke HORED brede in theyr scryppes, and foure wyne
 “ in theyr botels, and loded asses with olde HORED brede in
 “ olde fackes.”

Diues and Pauper. 2d comm. cap. 20.

ADDLE } Though Mer. Casaubon and Junius would send us
 AIL } for AIL, to αλγεῖν, mærore affici, or to αλγεῖν dolere;
 IDLE } and for IDLE, to ὕθλος, nugæ; and for ILL, to the
 ILL } Greek ἰλλος, strabo; or even to the Hebrew; I am
 persuaded that these are only one word, differently pronounced
 and written: and that it is the past participle of the Anglofaxon
 verb Aððlian, ægrotare, exinanire, irritum facere, corrumpere.

“If you loue an ADDLE egge, as well as you loue an IDLE
 head, you would eate chickens i’ th’ shell.”

Troilus and Cressida.

ADDLE pated, and ADDLE brained, are common expressions.

“You said that IDLE weeds are fast in growth.”

Richard 3d. pag. 186.

“ILL weeds waxes weil.”

Ray’s Scottish Proverbs. pag. 295.

ADDLE becomes AIL, as IDLE becomes ILL by sliding over
 the D in pronunciation.

DAM } The past participle of the A. Saxon verb Dæman,
 DUMB } Demman, obturare, obstruere, *To Dam.*

“Now will I DAM up this thy yawning mouth.

“For swallowing the treasure of the realm.”

2d Part. Henry 6. pag. 137. col. 2.

As we have already seen that *Barren* means *Barred*; and that
Blind means *Blinned* or *Stopped*; so DUMB means *obturatum*,
obstructum,

obstructum, Dammed. And therefore when those who have been DUMB recover their speech, their mouths are said to be opened; the DAM being, as it were, removed.

Though these three words, *Barren, Blind* and *Dumb* are now by custom, confined to their present respective application; i. e. to the womb, the eyes, and the mouth; they were originally general terms, and generally applicable; as all the other branches of those verbs, *To Bar, To Blin,* and *To Dam,* still are: and, having all one common meaning, viz. *Obstruction*; if custom had so pleased, they might, in their application, very fairly have changed places.

So when B. Jonson, in his *Poetaster*, Act 1. Sce. 2. says,—
“Nay, this ’tis to have your ears *Dam’d* up to good counsell.”
——He might have said—“This ’tis to have DUMB ears; or,
“ears *Dumb* to good counsell.”

In *Antony and Cleopatra*, pag. 344. Shakespear writes,

“So he nodded,
“And soberly did mount an arme-gaunt steede,
“Who neigh’d so hye, that what I would haue spoke,
“Was beastly DUMBE by him.”

Mr. Theobald here alters the text, and instead of DUMBE, reads DUMB’D. This reading Mr. Malone approves, adopts, and calls a correction. But there needs here no alteration. DUMBE is the past tense of *Dæman, Demman*, and means *Dammed*, i. e. *Obstructed*, or *stopped*.——“What I would have spoke, was, in a beastly manner, *obstructed* by him.”

DUMB was formerly written DOME and DUM; without the B.

“ He became so confuse he cunneth not loke

“ And as DOME as death.”

Vis. of P. Ploughman. pass. xi. fol. 47. pag. 2.

“ I tell you that which you yourselues do know

“ Shew you sweet Cæsar’s wounds, poor poor DUM mouths

“ And bid them speake for me.”

Julius Cæsar. pag. 122. col. 2.

And Junius, whose authority may be much better relied on than his judgment, tells us, and bids us remark it—“ Quod in Cantabrigienfis publicæ bibliothecæ codice mso melioris notæ. *Matth.* xii. 22. *Luc.* i. 22. dum scribitur.”

DULL } DULL (or as it is in the Anglosaxon, *ðol*) hebes; is
DOLT } derived by Mer. Casaubon from *δελος*, *fervus*.
“ Notissima (says he) est Aristotelis opinio, *δελος* esse a natura,
“ qui scilicet *κοινωνεσι τε λογε τοσετον, οσον αισθανεσθαι, αλλα μη*
“ *εχειν*: quos etiam ad corporis ministeria natos a bestiis usu
“ *μικρον παραλλαττειν* fancit.”

Skinner would derive DULL from *ðolian*, *pati*, *sustinere*, *tolerare*;—“ Qui enim obtusi sensus sunt, injurias et quolibet vexationes æquiore animo patiuntur.” But DULL, *ðol*, is the regular past tense of *ðpelian*, *ðpolan*, *hebere*, *hebetare*. And DOLT, i. e. *Dulled* (or *ðol-ed*, *ðol'd*, *ðolt*) is the past participle of the same verb.

“ Oh Gull, oh DOLT, as ignorant as durt.”

Othello. pag. 337.

Though the verb, *To Dull*, is now out of fashion, it was formerly in good use.

“ I *Dulle* under your disciplyne.”

Rom. of the Rose. fol. 143. pag. 1. col. 1.

“ For though the best harpoure on lyue

“ Wold on the best sowned ioly harpe

“ That euer was, with al his fyngers fyue

“ Touche aye o ftrynge, or aye o warble harpe

“ Were his nayles poynted neuer so sharpe

“ It shulde make euery wight *To DULLE.*”

Troilus. boke 2. fol. 168. pag. 1. col. 2.

“ For elde, that in my spirite *Dulleth* me,

“ Hath of endyting al the subtelte

“ Welnigh berafte out of my remembraunce.”

Complaynt of Venus. fol. 344. pag. 1. col. 2.

“ Myrth and gladnesse conforteth men in Goddes feruyce,
“ and heynesse *Dulleth* and letteth all maner lykinges.”

Diues and Pauper. 3d comm. cap. 18.

“ Her fyght sholde haue be derked, and her herynge
“ sholde haue *Dulled* more and more.”

A Morning Remembraunce of Margarete Countesse of Rychemonde. By J. Fysher, Bishop of Rochester.

“ Slug-

“ Sluggishnes *Dulleth* the body.”

“ Sorowe *Dulleth* the wylle.”

Castell of Helth. fol. 44. pag. 2. and fol. 64. pag. 2.

“ As well his lord may stoope t’advise with him,

“ And be prescribed by him, in affaires

“ Of highest consequence, when he is *Dull’d*

“ Or wearied with the lesse.”

B. Jonson. *Magnetick Lady.* Act 1. Sce. 7.

“ Cunning calamity,

“ That others grofs wits uses to refine,

“ When I most need it, *Duls* the edge of mine.”

B. and Fletcher. *Honest Man’s Fortune.*

GRUB (ΓΡῸΒ) The past tense and therefore past participle of ΓΡᾶΒΑΝ, fodere.

GRUDGE, written by Chaucer GRUTCHE, GRUCHE, and in some copies GROCHE.

“ A lytel yre in his herte ylaste

“ He gan to GRUTCHE and blamen it a lyte.”

Reues Prol. fol. xv. pag. 1. col. 2.

“ At thende I had the best in eche degre

“ By sleight or force, or by some maner thing,

“ As by contynuall murmure or GRUTCHE.”

Wife of Bathes Prol. fol. 36. pag. 1. col. 1.

“ What ayleth you to GRUTCHE thus and grone?”

Wife of Bathes Prol. fol. 36. pag. 1. col. 2.

“ And fayne the Pope is not worth a pease

“ To make the people ayen him GRUCHE”—OR GROCHE.

Plowmans Tale. fol. 99. pag. 1. col. 2.

Mer. Casaubon derives this word from γογγυζω, murmuro.

Minshew, from the Latin *grunnire*.

Junius, from γρυζειν, hiscere, mutire.

Skinner, from the French *Gruger*, briser. And *Gruger* from *cruciari*: “ quia qui alicui invidet, alienâ felicitate cruciatur.”

S. Johnson will have it either from the French *Gruger*, or from the Welch *Grugnach*, or from the Scotch *Grunigh*, or—rather from *Grudgeons*!—“ *Grudgeons* being (as he says) the “ part of corn that remains after the fine meal has passed “ the sieve.”

A GRUDGE is the past participle of hƿeopian (Ʒe-hƿeopƷan) hƿeopƿian, Ʒe-hƿeopƿian, dolere, ingemiscere, pœnitere.

DRUDGE—(DƿooƷ, DƿuƷe) The past tense and past participle of DƿeoƷan, Ʒe-dƿeoƷan, agere, tolerare, pati, sufferre. DƿeoƷend, the present participle.

SMOOTH—(smæð) The past participle of smeðian, polire, planare.

Junius derives this word from σμαω, σμεω, σμω: and Skinner from μαδος

MAD } Is merely Mætt, Mæð (D for T), the past tense
MATTO } and past participle of the Anglofaxon verb Metan,
somniaire, *To Mete, To Dream.*

The verb, *To Mete*, was formerly in common use.

“ I fell eftsones a flepe, and fodainly me METTE.”

Vis. of P. Ploughman. pass. 20. fol. 103. pag. 2.

“ And eke I sayd, I *Mette* of him all nyght

“ And al was fals, I *Dremed* of him right naugt.”

Wife of Bathes Prol. fol. 36. pag. 2. col. 2.

“ And whan that he in chambre was alone

“ He downe on his beddes fete him sette,

“ And firste he gan to fike, and este to grone

“ And thought aye on her so withouten lette,

“ That as he fatte and woke, his spirite *Mete*

“ That he her faugh.”

Troylus. boke 1. fol. 159. pag. 1. col. 1.

“ As he fatte and woke, his spirite *Mete* that he her faugh.”

—This I take to be a clear, though not a phyfiological, description of *Madness*.

This is not the place to enter into a phyfiological inquiry concerning the nature of madness and of dreaming; in order to shew the propriety of the name, as I have explained it. But I may give you a short extract from the ingenious observations on Insanity, by Mr. John Haslam. 1798.

“ Some

“ Some who have perfectly recovered from this disease, and
 “ who are persons of good understanding and liberal educa-
 “ tion, describe the state they were in, as resembling a
 “ Dream.”

And our valuable friend Mr. Rogers, in his beautiful poem,
The Pleasures of Memory, has this note ;

“ When sleep has suspended the organs of sense from their
 “ office, memory not only supplies the mind with images, but
 “ assists in their combination. And even in madness itself,
 “ when the soul is resigned over to the tyranny of a distem-
 “ pered imagination, she revives past perceptions, and awakens
 “ that train of thought which was formerly most familiar.”

The Italian MATTO, is this same Anglosaxon participle
 Mætt, with the Italian terminating vowel. The decided
 opinion of Menage and Junius, that MATTO is derived from
 the Greek ματαιος, is overruled in my mind, by the considera-
 tion of the time when the word MATTO was first introduced
 into the Italian language: for the Greek derivatives, in that
 language, proceed to it through the Latin. And in the Latin
 there is nothing which resembles MATTO.

SMUG *—Is the past participle of *ymægan*, *ymeagan*, deli-
 berare, studere, confiderare. Applied to the person or to
 dress,

* “ E literis vocis κοσμος fieri potuit σμοκος ; atque inde *Smuck*. Sed
 “ Italis *Smoccare* est emungere : quasi *Exmucare*. Ita nimirum solent
 “ uti

dress, it means *studied*; that on which care and attention have been bestowed.

“ I will die brauely, like a SMUGGE bridegroom.”

Lear. pag. 304.

“ A beggar, that was us'd to come so SMUG upon the mart.”

Merchant of Venice. pag. 173.

“ A young SMUG, handsome holiness has no fellow.”

B. and Fletcher. *The Pilgrim.*

“ Fie, Sir, so angry upon your wedding day !

“ Go, SMUG yourself, the maid will come anon.”

B. and Fletcher. *Women Pleas'd.*

“ Go in, and dress yourself SMUG, and leave the rest
“ to me.”

Wycherly. *Love in a Wood.* Act 4. Sce. 1.

PROUD (Anglosaxon *Ppwt*) The past participle of *Ppwtian*,
superbire.

SAFE—Formerly written *SAFFE*; The past participle of the
verb *To Save*.

“ He hir wymple fonde blodie,

“ And wende a best had hir flayne,

“ uti s, tanquam præpositione inseparabili, ex *Se Latino*; quasi *Semuc-*

“ *care*, mucum separare. Sed tam multis non est opus: cum facillima

“ derivatione peti possit. ex *σμᾶω, σμῆω, σμῶ, σμῆχω*, abstergo, detergo.”

Junius.

“ Where

“ Where as hym ought be right fayne,
 “ For she was *SAFFE* right beside.”

Gower. lib. 2. fol. 56. pag. 2. col. 1.

“ Than his dysciples fayd to cryfte. Lorde, who may than
 “ be *SAVE*.”

Diues and Pauper. Of Holy Pouerte. cap. 5.

Low }
 LOWN } Low (in Dutch *Laag*) is the past participle of
 LOWT } the Anglosaxon verb *Licgan*, jacere, cubare.

Of this past tense (according to their common custom) our
 ancestors made the verb *To Low* : or to make *Low*.

“ Fortune hath euer be muable
 “ And maie no while stonde stable
 “ For nowe it hieth, nowe it *Loweth*.”

Gower. lib. 8. fol. 177. pag. 1. col. 1.

“ The god of Loue, ah benedicite,
 “ Howe mighty and howe great a lorde is he.
 “ For he can make of lowe hertes hye,
 “ And of hye lowe.
 “ He can make within a lytel founte
 “ Of ficke folke, hole, freshe and founde,
 “ And of hole he can make feke.
 “ Shortly al that euer he wol he may,
 “ Agaynst hym dare no wyght say nay,
 “ For he can *glad* and greue whom hym lyketh,
 “ And who that he wol, he *LOWETH* or *fyketh*.”

Cuckowe and Nyghtyngale. fol. 350. pag. 2. col. 2.

“ The

“ The prayer of hym that LOWETH hym in his prayer,
 “ *Thyrleth* the clowdes.”

Diues and Pauper. 1st comm. cap. 15.

“ Whan he is waxen and roted in pryde and in myfufe of
 “ lyuynges, it is full harde to LOWE hym or to amende hym.”

Id. 4th comm. cap. 10.

“ They lyue forth in pryde and not LOWE them to God, ne
 “ pray to God for helpe.”

Id. 5th comm. cap. 3.

“ For al this Adam repented hym not, ne wolde axe mercy,
 “ ne LOWE him.”

Id. 6th comm. cap. 25.

Of this verb *To Low*, the past participle is indifferently
 either Low-en, Low'n, LOWN; or Low-ed, Low'd, LOWT,
 (T for D.)

“ We should have both Lord and LOWN, if the peeuish
 “ baggage would but giue way to customers.”

Pericles Pr. of Tyre. Act 4. Sce. 6.

“ I haue belyed a lady,

“ The princeffe of this country, and the ayre on't

“ Reuengingly enfeeble me, or could this carle,

“ A very drudge of natures, haue subdu'de me

“ In my profession? Knighthoods and Honors (borne

“ As I weare mine) are titles but of scorne.

“ If that thy gentry (Britaine) go before

“ This LOWT, as he exceeds our lords, the oddes

“ Is, that we scarce are men, and you are goddes.”

Cymbeline. pag. 392. col. 1.

Y y

You

You will observe that, of this participle *LOWT*, we have again made another verb, viz. *To Lowt*, *To do*, or *To bear* one's self, as the *Lowed* person, i. e. the *LOWT*, does.

SLACK	} (In the Anglosaxon <i>rlæc</i> , <i>rlæc</i> , <i>rlōg</i> , <i>rlæp</i> , <i>rlæp</i> , <i>rlap</i>) Are all the same past tense and therefore past participle (differently pronounced and written) of the Anglosaxon verb <i>rlæcian</i> , <i>rlæcgian</i> , <i>rlacian</i> (A broad) <i>tardare</i> , <i>remittere</i> , <i>relaxare</i> , <i>pigrescere</i> .
SLOUCH	
SLOUGH	
SLUG	
SLOW	
SLOVEN	
SLUT	

"The noblest of the Greekes that there were

"Upon her sholders caryed the bere

"With *SLAKE* pace."

Knyghtes Tale. fol. 10. pag. 2. col. 2

SLOUCH, *rlæc*——(CH for K) i. e. a *slow* (pace.)

SLOUGH, *rlōg*——(GH for CH) i. e. *slow* (water)

SLUG, *rlōg*——(G for K) i. e. *slow* (reptile.)

SLOW *rlap*——(W for G.)

Such changes of pronunciation are perpetual and uniform throughout the whole language.

SLOW-EN, SLOUEN, SLOVEN; and SLOW-ED, SLOW'D, SLOUD, SLOUT, SLUT; are the past participles of the verb *rlapian*, *To Slow*, i. e. *To make Slow*, or *cause to be Slow*. There is no reason,

reason, but the fashion, for the distinction which is at present made between *SLOVEN* and *SLUT*, by applying the former of these words to males only, and the latter only to females: and we are sure that distinction did not prevail formerly: for Gower and Chaucer apply *SLUT* to males.

“ Among these other of *SLOUTES* kinde
 “ Which all labour set behinde,
 “ And hateth all befines,
 “ There is yet one, which *Idelnes*
 “ Is cleped.
 “ In wynter doth he nought for colde,
 “ In somer maie he nought for hete,
 “ So whether that he frese or swete
 “ Or be he in, or be he out
 “ He woll ben ydell all about:
 “ For he ne woll no trauaile take
 “ To ride for his ladies sake.”

Gower. lib. 3. fol. 69. pag. 1. col. 1.

“ Why is thy lorde so *SLOTLYCHE**, I the pray,
 “ And is of power better clothes to bey?”

Prol. of Chanons Yeman. fol. 59. pag. 2. col. 2.

LORE—The past participle of *Læpan*, docere.

HOME—The past participle of *dæman*, coire.

HONE—(petrified wood) The past participle of *dænan*, lapidescere.

* Mr. Urry reads *SLOTTISH*; and Mr. Tyrwhit, *SLUTTISH*.

LOAN—The past participle of the Anglofaxon verb *blænan*, *Lænan*, To lend, formerly written *To Lene*.

“ Yf a man *Lene* away an other mannes good without
“ assent of him.” “ In the *Lenynge* he useth an other mannes
“ good ayenst his wyl.”

Diues and Pauper. 7th comm. cap. 8.

“ Yf wynnynge come frely to the *Lener* for his *Lenynge*
“ without couenaunt.” “ Yeue ye your *LONE* hopynge noo
“ wynnynge.”—“ The usurer felleth togydre the thyng that
“ he *Leneth*.”

Diues and Pauper. 7th com. cap. 24.

FOAM—*ƿæm*; the past participle of *ƿæman*, *spumare* *.

BROAD	}	Are the past tense and past participle of <i>Bƿædan</i> , dilatare, propalare, dispalare, ampliare.
BOARD		
BRID		
BIRD		

* “ FOME, quibusdam videtur dicta quasi *Vome*; quod sit quasi
“ quidam vomitus aquæ violento motu concitatae ac veluti ferventis.
“ Ubi notandum quod Chaucero in Angl. translatione Boethianæ Con-
“ solationis, *Vomes* sunt spumæ.

“ Setiger *spumis* humeros notavit.”

“ The bristled Bore marked with *Vomes* the sholders of Hercules.”

Junius.

Skinner thinks *ƿæm* is from the Latin *Fumus*. *Spuma* enim rarefcens
“ instar fumi vel nebulæ est; certe proximum ei raritatis gradum
“ obtinet.”

FOWL. As *Bird*, so **FOWL**, (A. S. *fugel*,) by a similar but not quite so easy and common a metathesis, is the past participle of *florgan*, *florgan*, *florgan*, *volare*.

SHOCK—The past participle of *scacan*, To Shake.

“ And after that himselfe he **SHOKE**

“ Wherof that all the halle quoke.”

Gower. lib. 6. fol. 139. pag. 1. col. 2.

“ In the dyenge of Ihesu the erth groned and **SHOKE**.”

Nyodemus Gospell. chap. 8.

“ Whan I herde the commaundement of his worde, I trembled and **SHOKE** for drede.”

Nyodemus Gospell. chap. 15.

“ The erthe **SHOKE** so and trembled that they *Sonke* downe in to helle.”

Diues and Pauper. 6th comm. cap. 16.

“ The sterry heuen me thought **SHOKE** with the shout.”

Skelton. pag. 57.

“ The frere arose

“ But I suppose

“ Amased was his hed

“ He **SHOKE** his eares

“ And from grete feares

“ He thought hym well a fled.”

Sir T. More's Workes.

DOOM—The past participle of the Anglofaxon verb *Deman*, *judicare*, *cenfere*, *decernere*. To deem.

“ Whan

“ Whan I *Deme* *DOMES*, and do as trouth teacheth.”

Vis. of P. Ploughman. pass. 16. fol. 77. pag. 1.

“ Than sayd Pilate. Take hym in to your synagoge and
“ *Deme* thare on hym your lawe.”

Nyodemus Gospell. chap. 3.

“ God ruleth, *Demeth* and gouerneth all mankynde &c.—
“ whoos *DOMES* and ordenaunces passe mannes wytte.”

Diues and Pauper. 1st comm. cap. 19.

“ None of us can tel what deth we be *Demed* to.”

Sir T. More. *De quatuor novissimis.* pag. 84.

Roof—In the Anglosaxon *þrooþ*, the past participle of *þræpnan*,
sustinere.

Minshew, Junius and Skinner derive it from the Greek *οροφος*.

WOOF } Are the past tense and past participle of *ſeþan*,
WEFT } *texere*, *obvolvere*, *tegere*. To Weave.

PROOF } The past tense and past participle of the verb
REPROOF } *To Preve* and *To Repreve*.

“ Euery seruaunt is bounden to warne his lorde of the harme
“ that is done to his lorde in his offyce for good fayth and
“ saluacyon of his owne persone &c. yf he can *Preue* them he
“ is bounde to telle them to his lorde, yf his lord is pacyent
“ and resonable and not to cruell, and yf he can not *Preue*
“ them he is not bounde to telle them.”

Diues and Pauper. 2d comm. cap. 13.

“ Com-

“ Commende vertues and despyse vyces, *Chese* truthe and
 “ lette falsehode, commende heuen blyffe, and ghooftly thynges
 “ and *Repreue* pompe and pryde of this worlde.”

Dives and Pauper. 5th comm. cap. 10.

BREED	} The past participle of Bredan, fovere.
BROOD	
BRIDE	
BRAT	

SAW—(Any thing, something) SAID. The past tense and
 past participle of rægan, Segan, Secgan, dicere, to Say.

“ Experyence accordeth with this SAWE of the apostle.”

Dives and Pauper. Of holy pouerte. cap. 1.

“ By comon SAWES of clerkes god in the fyrste com-
 “ maundement forbedeth thre pryncypal fynnes.”

Dives and Pauper. 1st comm. cap. 37.

“ Than they that shal be dampned shal faye a SAWE of
 “ sorowe that neuer shalt haue ende.”

Dives and Pauper. 8th comm. cap. 15.

“ Some doctours of Law

“ Some learned in other SAW.”

Skelton. pag. 203.

“ Yea from the table of my memory

“ He wipe away all triviall fond records,

“ All SAWES of bookes.”

Hamlet. pag. 258.

“ When

“ When all aloud the winde doth blow,
 “ And coffing drownes the parsons saw.”

Loues Labours Lost. pag. 144.

TALE } A TALE, the past participle of the Anglosaxon
 RE-TAIL } verb *Tellan*; something *told*. To sell by TALE,
 i. e. by numeration, not by weight or measure; but by the
 number *told*.—RETAIL, *told* over again.

HAND } HINT, something *taken*. HAND, that limb by
 HINT } which things are *taken*. The past tense and past
 HANDLE } participle of *hentan*, *capere*, to take hold of.

“ And with that word, his *ſcherand* ſwerd als tyte
 “ HYNTE out of ſcheith, the cabyll in tua gan ſmyte.”

Douglas. booke 4. pag. 120.

“ This ſayand with richt hand has ſcho HYNTE
 “ The hare, and cuttis in tua or that ſcho ſtynt.”

Douglas. booke 4. pag. 124.

So HANDLE or *Hand-del*, is a ſmall part taken hold of.

“ He would gladly cathe holde of ſome ſmall HANDELL to
 “ kepe hys money faſt, rather then help his frendes in their
 “ neceſſitie.”

Sir T. More. *Supplication of Soules.* pag. 330.

FANG } FANG, the past tense and past participle of
 FINGER } *ſengan*, *capere*, *prehendere*.

FINGER, i. e. *ſenger*, quod *prehendit*.

SPEECH

SPEECH—Any thing *spoken*, and the faculty by which any thing is *spoken*. The past tense and past participle *rpæc*, *rpæce*, of *rpecan*. *To speak*. The indifferent pronunciation of *ch* or *ck* pervades the whole language.

FETCH. (A. s. *pæc*) Is the past tense and past participle of *peccan*, *fraude acquirere*, *adducere*.

THACK } (A. s. *Ðhac*) is the past tense and past participle
THATCH } of *Ðecan*, *tegere*.

“ Thy turphie mountaines, where liue nibling sheepe,
“ And flat medes **THETCHED** with stouer, them to kepe.”

Tempest. Act 4. Sce. 1. pag. 14.

“ A well built gentleman; but poorly **THATCHT**.”

B. and Fletcher. *Wit without Money*. Act 1. Sce. 1.

LACE } **LACE** and **LATCH** are the past tense and past
LATCH } participle of *Læccan*, *Læcgan*, *Læccan*, pre-
LATCHET } hendere, apprehendere.

LUCK

CLUTCH

CLUTCHES

“ A stronger than I shal come aftir me, of
“ whom I, kneelinge, am not worthi to unbynde
“ the **LACE** of hife shoon.” *Mark*. cap. i.

“ There cometh one mightier than I after me, the **LATCHET**
“ of whose shoes I am not worthy to stoop down and unloose.”

Verse 7.

“ His hatte *Hinge* at hys backe by a **LACE**.”

Prol. to Chanons Yeoman. fol. 59. pag. 1. col. 2.

The LATCH of a door, or that by which the door is caught, latched, or held, is often likewise called a catch.

‘ If thou wilt be gracious to do good as the gospel techith,
“ And biloue the among low men, so shalt thou LATCH grace.”

Vision of Pierce Ploughman. passus 7. fol. 34. pag. 2.

“ As who so layeth lynes for to *Latche* foules.”

Vis. of P. Ploughman. fol. 26. pag. 1.

“ The same I say forsoth, by al such priestes,

“ That haue nether cunning ne kynne, but a crowne one

“ And a title a tale of nought, to liue by at his mischife

“ He hath more beleue, I leue, to LATCH through crown

“ Cure than for kennyng.”

Vis. of P. Ploughman. pass. 12. fol. 57. pag. 2.

“ And whan the find and the flesh forth with the worlde

“ Manacen behinde me my frute for to *Fetch*,

“ Than liberum arbitrium LATCHETCH the first polante.”

Vis. of P. Ploughman. pass. 17. fol. 87. pag. 2.

“ What shepe that is full of wulle

“ Upon his backe thei tose and pulle

“ Whyle ther is any thyng to pille. &c.

“ Whiche is no good shepeherdes dede,

“ And upon this also men sayn

“ That fro the *Lease*, whiche is plaine,

“ In to the breres thei forcatche,

“ Here of for that thei wolden LACHE

“ With fuche duresse, and so bereue

“ That shal upon the thornes leue

“ Of woel, whiche the brere hath tore.”

Gower. Prol. fol. 3. pag. 1.

“ As

“ As Ouid in his boke recordeth
 “ How Polyphemus whilom wrought
 “ When that he Galathe befought
 “ Of loue, whiche he maie not LATCHE.”

Gower. lib. 2. fol. 27. pag. 2. col. 2.

Of love which he maie not LATCHE; “ i. e. (says Skinner)
 “ amoris quem *dimittere* non potest: amoris sc. *inextinguibilis*.
 “ a Fr. G. *Lascher*, laxare, remittere. Vir Rev. dictum putat
 “ pro *Catch*. Verum quoniam iste metaplasmus nusquam,
 “ quod sciam, in Germ. et recentioribus dialectis occurrit;
 “ mallem secundum etymon petere a Fr. G. *Laiffer*, relinquere:
 “ i. e. Amor qui *relinqui* seu *demitti* nequit. Vel a Teut. et
 “ Belg. *Leschen*, extinguere, delere: i. e. Amor, ut dictum est
 “ supra, *inextinguibilis* et *indelebilis*.”

Skinner's mistake in the etymology of the word, *To Latch*,
 caused his mistake in the meaning of the preceding lines; in
 which Gower does not speak of the love of Polyphemus; but
 of the love of Galathe, which he befought, and could not get,
 could not take hold of, could not *Latch*.

“ Loue wyl none other byrde catche
 “ Though he set eyther nette or LATCHE.”

Rom. of the Rose. fol. 127. pag. 2. col. 2.

“ Thre other thynges that great solace
 “ Doth to hem that be in my LACE.”

Rom. of the Rose. fol. 133. pag. 1. col. 2.

“ So are they caught in loues LACE.”

Rom. of the Rose. fol. 144. pag. 1. col. 2.

“Loue that hath the so faste
 “Knytte and bounden in his LACE.”

Rom. of the Rose. fol. 144. pag. 2. col. 2.

“I haue words
 “That would be howl’d out in the desert ayre
 “Where hearing should not LATCH them.”

Macbeth. A. 4. Sc. 3. pag. 147.

Junius, concurring with Minshew says—“LATCH, magnam
 “videtur habere affinitatem cum B. *Letse* vel *Litse*, nexus,
 “laqueolus, quo aliquid continetur ne excidat. M. Casaubonus
 “Angl. *Latch* per metathesin profluxisse putat ex *αγυλιον*.”

Skinner and Lye concur that it is—“fatis manifeste a Lat.
 “*Laqueus*.”

“LAQUEUS Nunnesio placet esse a *λυγος*, id est, vitex, falix;
 “ut mutetur U in A. Malim a *Lax*, quod fraudem notat,
 “Festo teste. Vel ab Hebræo.”

G. I. Vossius.

Isaac Vossius dissents from his father, and says it is—“om-
 “nino a *κλοιος*.”—I am persuaded that the Latin *Laqueus*
 itself (as well as the Italian *Laccio*) is this same past participle
 Lacc or Lacz of Læccean, Læczan.

LUCK is derived by Minshew, “a *λαχος*. i. Sors, fortuna.”
 By Junius—“a B. Geluck, quod valde affine est Græco *γλυκυ*,
 “dulce; quod nihil mortalibus videatur suavius, quam negotia
 “sua bene feliciterque administrare. Aliter de vocabuli etymo-
 “logia

“logia M. Casaubon, λαγχανω, fortior, fortito obtineo. To
 “λαχον, quod forte obtigit. Inde *Luck* et *Luckie*. Quam-
 “quam dubito utrum ex eadem sunt origine, et non potius
 “*Luckie* sit ex λευκος, candidus, albus.”

But *LUCK* (good or bad) is merely the same participle, and means (something, any thing) *caught*. Instead of saying that a person has had good *Luck*; it is not uncommon to say,—he has had a good *catch*.

CLUTCH is also the past participle of *Æ-læccean*, *capere*, *arripere*.

“Is this a dagger which I see before me,

“The handle toward my hand? Come, let me *CLUTCH* thee.”

Macbeth. A. 2. Sc. 1. pag. 136. col. 1.

“But age with his stealing steps

“Hath caught me in his *CLUTCH*.”

Hamlet. pag. 277.

So *CLUTCHES*, i. e. *Clutchers* (*Gelatchers*): as *Fangs* and *Fingers* from *penzan*, and *Hand* from *hentan*. Though Junius would persuade us that they are—“*Hamatæ atque aduncæ*
 “*ferarum volucrumque prædatricum ungulæ*: a B. *Klutsen*,
 “*quaterere, concutere*: item *Kletsen*, *gravi ac resono ictu per-*
 “*cutere*.”

HANK

HAUNCH

HINGE

} One and the same word, only with a different
 } final pronunciation, common throughout the
 } language, either of κ. Ch. or Ge.

Minshew

Minshew derives HAUNCH from *αγκυλος*. Junius from *αγκων* ;
 “ quod non modo cubitum, sed quemlibet flexum significat : ”
 Skinner from *αγκη* : Menage, the Italian *Anca*, from *αγκων* :
 S. Johnson says—“ HINGE or *Hingle* from *Hangle* or *Hang*. ”—
 I believe no one ever before saw or heard of *Hingle* and *Hangle*.
 All the three words however are merely the past participle of
 the verb *hangan*, *pendere*, To Hang.

To have a HANK upon any one, is, to have a hold upon
 him ; or to have something *Hank*, *Hankyd*, *Hanged* or *Hung*
 upon him.

The HAUNCH, the part by which the lower limbs are *Hankyd*
 or *Hanged* upon the body or trunk. Hence also the French
Hanche, and the Italian and Spanish *Anca*.

HINGE—That upon which the door is *Hung*, *Heng*, *Hyng*,
 or *Hynge* ; the verb being thus differently pronounced and
 written.

“ He HANKYD not the picture of his body upon the crosse
 “ to teache them his deathe.”

Declaracion of Christe. By Iohan Hoper. cap. 5.

“ The same body that HANKYD upon the crosse.”

Id. cap. 8.

“ And therwithal he HUNG adowne hys heed

“ And fel on knes.”

Troilus. boke 3. fol. 178. pag. 1. col. 2.

“ Than

“ Than Gefmas the thefe whiche HENGE on the lefte fyde
 “ of our Lorde fayd thus to our Lorde Ihefu. If thou be
 “ God, delyuer bothe the and us. Than Dyfmas that HENGE
 “ on the ryght fyde of our Lorde Ihefu blamed hym for his
 “ wordes.”

Nycodemus Gofpell. chap. 7.

“ Abfolon HENGE ftylle by his heer.”

Diues and Pauper. 4th comm. cap. 2.

“ Example of the theef that HYNGE on the ryght fyde of
 “ Cryfte.”

Diues and Pauper. 5th comm. cap. 11.

“ Thys mater HYNGE in argument before the fpyrytual
 “ iudges by the fpace of xv dayes.”

Fabian. parte 7. chap. 243.

WAKE } Are one and the fame word, differently pronounced
 WATCH } and therefore differently written. Though ac-
 counted Subftantives in construction; they are merely the paff
 participle of the verb *Vecan, Veccean; vigilare, excitare, fuf-
 citare, expergifci, follicitare.*

In the old tranflation of the New Testament attributed to
 Wicliffe, we read,

“ Aboute the fourthe WAKING of the nigt.”

In the modern tranflation,

“ About the fourth WATCH of the night.”

Mark. chap. vi. V. 48.

“ And comaundide the porter that he WAKE. Therefore
 “ WAKE ye, forsothe ye witen not whanne the lorde of the
 “ hous shal come.”

“ And commanded the porter to WATCH. WATCH ye
 “ therefore, for ye know not when the master of the house
 “ cometh.”

Mark. chap. xiii. V. 34, 35.

“ And he cam and *fonde* hem slepinge, and he seide to
 “ Petir. Symount, slepist thou, migtest thou not WAKE oon
 “ hour with me? WAKE ye, and preie ye, that ye entre not
 “ in to temptacion.”

“ And he cometh and findeth them sleeping, and faith unto
 “ Peter, Simon, sleepest thou? Coudest not thou WATCH one
 “ hour? WATCH ye and pray, lest ye enter into temptation.”

Mark. chap. xiv. V. 37, 38.

“ And if he shal come in the secounde WAKING, and if he
 “ shal come in the *thridde* WAKING, and shal fynde so, the
 “ seruautis ben bleffid. Forsothe wite ye this thing, for yf
 “ an husbande man wiste in what hour the thief shulde come,
 “ sotheli he shulde WAKE and not suffre his hous to be
 “ mynyd.”

“ And if he shall come in the second WATCH, or come in
 “ the third WATCH, and find them so, blessed are those ser-
 “ vants. And this know, that if the good man of the house
 “ had known what hour the thief would come, he would have
 “ WATCHED, and not have suffered his house to be broken
 “ through.”

Luke. chap. xii. V. 38, 39.

“ The

“ The constable of the castell that kepith al the WACHE.”

Vis. of P. Ploughman. pass. 10. fol. 42. pag. 1.

“ Ne how that Arcite is brent to athen colde,

“ Ne how the lyche WAKE was holde

“ All that nyght, ne how the Grekes play

“ The WAKE playes, kepe I nat to say.”

Knyghtes Tale. fol. xi. pag. 1.

“ Al be it so, that no tonge may it deuise

“ Though that I might a thousande winter tell

“ The paynes of that curfed house of hell,

“ But for to kepe us from that curfed place

“ WAKE, and prayeth Iesu of his grace.”

Freres Tale. fol. 42. pag. 1.

“ They nolde drinke in no maner wyse

“ No drinke, that *dronke* might hem make

“ But there in abstynence pray and WAKE

“ Left that they deyden.”

Sompners Tale. fol. 43.

“ Saynt Poule byddeth us WAKE in all manner besynesse of
“ gode werkes.”

Diues and Pauper. 10th comm. cap. 6.

AWAKE is the same past participle of *Wacan*, preceded by
A; the usual Anglofaxon prefix to the past tense.

Hence too, I believe, the old Italian words *Avaccio* and
Avacciare; which have so exceedingly distressed their etymo-
logists. The Italians not having a w, and pronouncing c as
we pronounce ch, have made *Avaccio* from *Apæc*, or *Awatch*;

A a a

which

which appears to me to be its meaning in all the passages where *Avaccio* is employed.

F.

Though it is not much to our present purpose, I cannot but notice a word in our own language, as little understood by us. I mean the common nautical term *AVAST*: which seems to supply the place of our antient *Yare, Yare*. Skinner says, it means—"Ocyus faceffe, hinc te proripe, abi quam primum; " vox nautis usitatissima: fort. a præp. Lat. *Ab* et Belg. "*Haesten*, festinare; q. d. Hinc festines." This is given by Skinner only as a conjecture; but it is not a happy one: for this Latin and Dutch mixture makes but an ill-assorted English compound. Apothecaries often complain of the physician's want of skill in pharmacy. S. Johnson, without even a glimpse of the meaning of the word, says—"AVAST, adv. [from *Basta*, " Ital. It is enough] Enough. Cease."

H.

Skinner and Johnson differing thus widely in the import of the word, as well as in its derivation, I may be permitted to differ from both; and to offer my conjecture. *AVAST*, when used by seamen, always precedes some orders or some conversation. It cannot therefore mean *Abi quam primum*. *Hinc te proripe*: neither can it mean *Cease. Enough*. *AVAST* answers the same purpose as—*Hearkye, List, Attend, Take heed, Cala, Hola*, or (as the French used to begin the exercise of their soldiers) *Alerte*. Like the Italian *Avacci*, I think it means—*Be attentive, Be on the Watch*, i. e. *AWAKE*. I do not undertake to shew the gradations of the corruption.

Pack

PACK	}	Of these words, S. Johnson says,
PATCH		“PACK— <i>pack</i> , Dutch.”
PAGE		
PAGEANT		“PATCH— <i>pezzo</i> , Italian.”
PISH		
PSHAW		“PAGE— <i>page</i> , French.”

This Dutch, this Italian, and this French derivation (which explain nothing; and in point of signification leave us just where we were without them) he takes from Skinner. He then proceeds upon his own bottom.

PAGEANT. Of this word the etymologists give us no satisfactory account. It may perhaps be *Payen Geant*, a *Pagan Giant*; a representation of triumph used at return from holy wars;—as we have yet the Saracen’s head.”

Undoubtedly we have in London the sign of the Saracen’s head. Undoubtedly *Payen* is French, and *Geant* is French; but these words—*Un Payen Geant*—were never yet seen so coupled in French. He proceeds,

“PATCHERY, Botchery, Bungling work, Forgery. A word not in use.”

“PAGEANTRY, Pomp. Show.”

“PISH, interj. A contemptuous exclamation. This is sometimes spoken and written PSHAW. I know not their etymology, and imagine them formed by *Chance*.”

His CHANCE is not half so disgusting as his *Payen Geant* : and it would have been better for his readers ; would have saved him a little trouble ; and been no disgrace to his philosophy ; if he had at once assigned CHANCE as the common cause of all the words in the language.

The word PATCH however having been formerly applied to men, and PATCHERY to their conduct ; and these applications of those words being no longer in common use ; the commentators of Shakespear (in whose writings they are frequent) were compelled to inquire into the meaning of the words PATCH and PATCHERY.

“ What a py'de ninnie's this. Thou scurvy PATCH.”

Tempest. pag. 12. col. 1.

Mr. Steevens says—“ It should be remembered that Trinculo is no failor, but a Jester, and is so called in the ancient *Dramatis Personæ*. He therefore wears the party-coloured dress of one of these characters.”

Mr. Malone says—“ Dr. Johnson observes that Caliban could have no knowledge of the striped coat usually worn by fools ; and would therefore transfer this speech to Stephano. But though Caliban might not know this circumstance, Shakespear did. Surely he who has given to all countries and all ages the manners of his own, might forget himself here, as well as in other places.”

“ S. D

" S. D. Mome, Malthorfe, Capon, Coxcombe, Idiot, PATCH.

" E. D. What PATCH is made our porter?"

Comedy of Errors. pag. 90. col. 1.

Mr. Steevens says—" PATCH, i. e. A fool. Alluding to the
" parti-coloured coats worn by the licens'd fools or jesters of
" the age."

" A crew of PATCHES, rude mechanicals,

" That worke for bread upon Athenian stalls."

Midsummer Nights Dreame. pag. 151. col. 1.

What were the Commentators to do here? These were not
licenced Jestors, in parti-coloured coats: a crew of Jestors:
but rude mechanicals, working for bread upon their stalls.

Johnson says—" PATCH was in old language used as a term
" of opprobry; perhaps with much the same import as we
" use *ragamuffin* or *tatterdemalion**."

T. Warton—" This common opprobrious term probably
" took its rise from PATCH, Cardinal Wolsey's fool. In the
" Western Counties, *Cross-patch* is still used for *perverse, ill-*
" *natured fool.*"

Steevens—" The name was rather taken from the *patch'd*
" or *pyed* coats worn by the fools or jesters of those times."

* These *explanatory* words are themselves thus *explained* by Johnson;

" Ragamuffin—from *Rag*, and I know not what else."

" Tatterdemalion—*Tatter* and I know not what."

Tyrwhit—" I should suppose PATCH to be merely a corruption of the Italian *Pazzo*, which signifies properly a *Fool*. So, in the *Merchant of Venice*, Shylock says of Launcelot—" The PATCH is kind enough—after having just called him—" That fool of Hagar's offspring."

Malone—" This term should seem to have come into use from the name of a celebrated fool. This I learn from Wilfon's *Art of Rhetorique*—" A word-making, called of the Grecians *onomatopeia*, is when we make words of our own mind, such as be derived from the nature of things; as to call one PATCHE or COWLSON, whom we see to do a thing foolishly: because these two in their time were notable fools."—Probably the dress which the celebrated PATCHE wore, was, in allusion to his name, *patched* or parti-coloured. Hence the stage fool has ever since been exhibited in a motley coat. PATCHE, of whom Wilfon speaks, was Cardinal Wolsey's fool."

" There is ten thousand—

" Geese? villaine.

" Souldiers, Sir.

" What souldiers? PATCH.

" What souldiers? Whey-face."

Macbeth. pag. 42.

Steevens again says—" An appellation of contempt, alluding to the py'd, patch'd, or parti-coloured coats antiently worn by the fools belonging to noble families."

Johnfon, Steevens, Warton, and Malone affume, for the purpose of their explanation, that *Patched* means the fame as *pyed* or *particoloured*. But this affumption every hufwife can contradict.

In the following paffages of Shakespear can they find any *pying* or *particolouring*?

“ And oftentimes, excufing of a fault
 “ Doth make the fault the worfe by th’ excufe :
 “ As PATCHES, fet upon a little *breach*,
 “ Difcredite more in hiding of the fault,
 “ Than did the fault before it was fo *patch’d*.”

King John. pag. 14. col. 2.

They who put *patches* on a little *breach*, to *hide* it, are careful that the *colour* fhall as nearly as poffible *refemble* that upon which they put it.

“ Other diuels that fuggelt by treafons,
 “ Do botch and bungle up damnation,
 “ With PATCHES, colours, and with formes being fetch’t
 “ From gliftering *feemblances* of piety.”

Henry V. pag. 75. col. 1.

“ Here is fuch *Patcherie*, fuch jugling and fuch knauerie :
 “ all the argument is a cuckold and a whore.”

Troilus and Crefſida. (pag. 87.)

“ There’s neuer a one of you but trufts a knaue,
 “ That mightily deceiues you,
 “ Do we, my lord?

“ I, and

“ I, and you heare him *cogge*, see him *dissemble*,
 “ Know his grosse *PATCHERY*, loue him, feede him,
 “ Keepe in your bosome, yet remaine assur’d
 “ That he’s a made-up villaine.”

Timon of Athens. pag. 96. col. 1.

But beside the words *PATCH* and *PATCHERY*, Shakespear applies the word *PACK* in a manner now almost obsolete.

“ What hath bin seene
 “ Either in snuffes, and *PACKINGS* of the dukes,
 “ Or the hard reine which both of them hath borne
 “ Against the old kinde king.”

Lear. pag. 296. col. 1.

Upon this passage Mr. Steevens says—“ *PACKINGS* are underhand contrivances. So, in Stanyhurst’s *Virgil*. 1582.—“ With two gods *PACKING*, one woman silly to cozen.”—We still talk of *PACKING* juries.”

“ She, Eros, has
 “ *PACKT* cards with Cæsars, and false plaid my glory
 “ Unto an enemies triumph.”

Antony and Cleopatra. pag. 362. col. 1.

To these instances from Shakespeare we may add some others, written before Shakespeare’s time; one in the reign of Henry the seventh; before Wolsey was a Cardinal, or had a fool.

“ King Rycharde did preferre such byshops to bishoprykes,
 “ as could neyther teache nor preache, nor knewe any thinge
 “ of

“ of the Scripture of God, but onely to call for theyr tythes
 “ and duties, and to helpe to ferue his lustes and pleasures ;
 “ whiche in dede were not worthy the name of byshops, but
 “ rather of noughtye **PACKES** disguised in byshoppes ap-
 “ parell.”

Fabian. Vol. 2. pag. 343.

“ Some haue a name for thefte and bribery,
 “ Some be called crafty, that can pyke a purse,
 “ Some men be made of for their mockery,
 “ Som careful cokolds, som haue their wiues curse,
 “ Som famous witwoldes, and they moche wurse,
 “ Som lidderous, som losels, som naughty **PACKES**,
 “ Som facers, som bracers, som make gret cracks.”

Skelton. pag. 15. Edit. 1736.

“ I tell you nothing nowe of many a noughtye **PACKE**,
 “ many a flecke and his make, that maketh their ymages
 “ metinges at these holfum hallowes.”

Sir T. Mores Workes. A Dialogue &c. pag. 140.

Now, if you have well considered the use and signification of the words **PACK**, **PATCH** and **PATCHERY** in the above different passages ; I think I shall not surprize you, when I affirm that **PACK**, **PATCH** (in both its applications, viz. to men or to clothes) and **PAGE**, are the same past participle **PAC** (differently pronounced and therefore differently written, with **K**, **CH**, or **GE**) of the Anglosaxon verb **Pæcan**, **Pæccēan**, To deceive by false appearances, imitation, resemblance, semblance, or representation ; to counterfeit ; to delude ; to illude ; to dissemble ; to impose upon. And that **PAGEANT** is (by a small variation

B b b

of

of pronunciation) merely the present participle, *Pæcceand*, of the same verb.—*Pacheand*, *Pacheant*, *Pageant*.

“ I will put on his presence; let Patroclus make his demands
“ to me: You shall see the *PAGEANT* of Ajax.”

Troilus and Cressida.

“ With him Patroclus
“ Upon a lazie bed, the liue-long day
“ Breakes scurril jests,
“ And with ridiculous and aukward action,
“ Which, slanderer, he imitation calls,
“ He *PAGEANTS* us.”

Troilus and Cressida.

The ejaculations *PISH* and *PSHAW* are the Anglosaxon *Pæc*, *Pæca*: pronounced *PESH*, *PESHA* (A broad). And are equivalent to the ejaculation—*Trumpery!* i. e. *Tromperie* from *Tromper*.

As servants were contemptuously called *Harlot*, *Varlet*, *Valet* and *Knave*; so were they called *Pack*, *Patch* and *Page*. And from the same source is the French *PAGE* and the Italian *PAGGIO*.

But ~~if~~ you shall be pleased rather to suppose that the English word *PAGE* comes from the French, and the French from the Italian; because that is the order in which you learned those languages: What will you gain by such a supposition? You must still go on, and inquire the meaning of *PAGGIO*. And all the satisfaction you will obtain, will be;
6 that

that some will tell you, it comes either from the Latin *Pædagium*, or from *Fabeus*, or from the Greek *παις*, or from the Turkish *Peik*, or from the Persian *Bagoas*. But still you will have made no progress: for the meaning of any one of these words (distinct from its application) they will not attempt to tell you.

F.

If the office of *PAGE* was an inferior station, your etymology would have more probability; but you know there is much dispute upon that subject; and that many contend, it was a post of honour and distinction, unlikely to receive so degrading an appellation.

H.

A *page of honour*, comparatively with other *pages*, was no doubt in a post of honour. But of the grandeur of the station you may judge by what follows.

“ Sir knight, I pray thee to tell me what thou art, and of
 “ thy being. I am no knight, said Sir Gawaine, I have been
 “ brought up many yeares in the gard-robe, with the noble
 “ prince king Arthur for to take heede to his armour and his
 “ other aray, and for to point his pauldres that belongeth
 “ to him selfe. At Christmas last hee made me *Yeoman*, and
 “ gaue me horse and harneis and an hundred pound in money,
 “ and if fortune be my friend, I doubt not but to be well ad-
 “ vanced and holpen by my liege lord. Ah, said Priamus, if
 “ his *Knaves* be so keene and fierce, then his knights be passing
 “ good. Now for the kinges loue of heauen, whether you be
 “ knight

“ knight or *knaue*, tell me thy name. By god, said Sir Gawaine,
 “ now will I tel the truth, my name is Sir Gawaine, and knowen
 “ I am in his noble court and in his chamber, and on of the
 “ knights of the round table, he dubbed me a duke with his
 “ own hande, therefore grudge not if his grace is to me fortune
 “ and common, it is the goodnesse of god that lent to me my
 “ strength. Now am I better pleased, said Priamus, then if
 “ thou hadst giuen me all the prouince of Paris the rich, I
 “ had rather to be torne with wild horses then any *Varlet*
 “ should haue wonne such lots, or any *PAGE* or *Pricker* should
 “ haue had the price of me.”

Hist. of Prince Arthur. chap. 97.

“ Our lyege lorde the kyng hath power and fredom, of a
 “ *PAGE* for to make a *Yoman*, of a *Yoman* a *Gentylman*, of a
 “ *Gentylman* a *Knight*, of a poore man a grete Lord, without
 “ leue or helpe of the planetes.”

Diues and Pauper. 1st comm. cap. 17.

WREST } The past participle of the verb *ƿpærƿan*, torquere,
 WRIST } intorquere, *To Wrest*.

“ It causeth hertes no lenger to debate

“ That parted ben with the WRESTE of hate.”

Lyfe of our Lady. pag. 176.

WRIST, which is the same participle, was formerly called
handƿýrƿt. i. e. *Handwrist*, or *Handwrest*.

GRIST—(*Le-pýred*) the past participle of *Le-pýran*, *Le-hpýran*,
contundere, *conterere*, *collidere*. *To Crush*. *To Crush* comes
 from

from the same verb. As does also the French *Escrafer, Ecrafer*,
ÞKISGAN, ƐA-hKISGAN. ns-ƐA-hKISGAN.

FRAME }
 FORM } The past participle of Ɛneman, facere.

The Latin *Forma*, by a common transposition, is likewise from the same verb: But if this derivation should not please you; see whether you will be better off with the Latin etymologists.

“ **FORMA** ab antiquo *Formus*, id est, *calidus*; quia ex calore
 “ nativo provenit. Nonnullis placet, ut *καλον* juxta Platonem
 “ venit *απο τῆς καλειν*, id est, *vocare*; quia pulcra hominem ad
 “ se alliciunt: ita *Formam* esse ab *ορμη*; quia impetu quodam
 “ hominēs ad *Formæ* amorem impellantur. Sane spiritus asper
 “ crebro abit in *Ɛ*. Atque idem locum habeat, si *Forma* dedu-
 “ catur ab *ὄραμα*, quod ab *ὄραω*, video. Et fane hoc prioribus
 “ impensius placuit. Quare vel istud verum erit: vel *κατα*
 “ *μεταθεσιν* fuerit *Forma* ex Dorico *μορφα* pro *μορφη*, quod idem
 “ ac *Forma*. Indequē Ovidio *Morpheus* dictus somni vel filius
 “ vel minister; quod varias *Formas* in dormientium *φαντασια*
 “ gignat.” *Vossius*.

FLAW—The past participle of Ɛlean, excoriare, *To Flay*.

GLEAM } The past participle of A. s. *Leoman, Lioman, Ge-*
GLOOM } *leoman, Ge-lioman, radiare, coruscare, lucere.*

“ This light and this **LEEM** shal Lucifer ablend.”

Vis. of P. Ploughman. pass. 19. fol. 99. pag. 1.

“ O

“ O Cynthia, if thou shouldest continue at thy fulnesse &c.
 “ but thou, thinking it sufficient if once in a *moneth* we enjoy
 “ a glimpse of thy majestie, thou doest decrease thy *glemes*.”

Endimion. By Iohn Lilly. Act 1. Sc. 1.

“ I have methinks a kind of fever upon me: a certain
 “ GLOOMINESS within me, doubting, as it were, betwixt two
 “ passions.”

B. and Fletcher. *The Woman Hater*.

“ The field, all iron, cast a GLEAMING brown.”

Paradise Regained. Book 3. v. 326.

The Latin *Lumen* is the past participle of *Lūman*.

LONG—The past participle of *Lenzian*, extendere, producere. Nor can any other derivation be found for the Latin *Longus* *.

SLEEVE—A. S. *rylf*. Formerly called *Earpm-rylf*: that with which the arm is covered: The past participle of *rylepan*, induere.

Sleeveless means without a cover, or pretence.

* G. I. Vossius tells us—“ LONGUS a *Linea* quæ porrecta est: Ita Isidorus. Vel potius a longa figura venabuli aut lanceæ, quam Græci λογχην vocant: Ita Cæsar Scaliger. Item Petrus Nunnescius.”

But Isaac Vossius tells us—“ Est ex Græco ογκος, λαογκος, λογκος: nisi forsitan ex δολιχος, Æol. λοδιχος.”

BED—i. e. *Stratum*. The past participle of *Bedðian*, *sternere*. Therefore we speak of a Garden-bed and a *Bed* of Gravel, &c. And in the Anglosaxon *Bedð* is sometimes used for a table.

PATH—The past tense and participle of *Peððian*, *conculcare*, *pedibus obterere*.

NEST—The past participle of *Nerān*, *visere*, *visitare*, to visit frequently, to haunt.

GRASS—That which is *grazed* or fed upon by cattle: the past participle of *Ʒrasian*, *To Graze*.

QUAG—The past participle of *Ʒpacian*, *tremere*.

MEAD } A. S. *Mæð* (i. e. *Maped*) *Mowed*, the past parti-
MEADOW } ciple of *Ʒapan*, *metere*.

{	CAGE	—	{	A place shut in and fastened, in which birds are confined. Also a place in which malefactors are confined.
	GAGE	—	By	which a man is bound to certain fulfilments.
	WAGES	—	{	By which servants are bound to perform certain duties.
	GAG	—	By	which the mouth is confined from speaking.
	KEG	—	In	which fish or liquors are shut in and confined.
	KEY	—	By	which doors, &c. are confined and fastened.
{	QUAY	—	By	which the water is confined and shut out.

All these I believe to be the past participle of the verb *Læggian*, *obserare*.

From

From the same Anglosaxon verb are the French *Cage, Gage, Gages, Gageure, Engager, Quai*: the Italian *Gaggia, Gaggio, Gabbia*; and the antient Latin *Caiare*: which have so much bewildered the different Etymologists.

GRAVE	} <i>Græf</i> and <i>Græp</i> serve equally in the Anglosaxon for GRAVE or GROVE. GRAVE, GROVE, GROOVE are the past tense and therefore past participle of <i>Græpan, fodere, insculpere, excavare.</i>
GROVE	
GROOVE	
GRAFT	
GROT	
GROTTO	}

“ But o alas, the Rhetorikes swete
 “ Of Petrake fraunces that coude so endyte,
 “ And Tullius, with all his wordes whyte
 “ Full longe agone, and full olde of date
 “ Is dede a las, and passed into fate,
 “ And eke my maister Chaucers now is GRAVE,
 “ The noble rethore, poete of Britaine.”

Lydgate's Lyfe of our Lady. pag. 96.

“ Eleyne and eke Policene
 “ Hester also and Dido with her chere
 “ And riche Candace of Ethiope quene,
 “ Lygge they nat GRAVE under colours grene.”

Lyfe of our Lady. pag. 197.

GRAFT (sometimes written GRAFF) is the same past tense *Græf*, with the participial termination ED. GRAF-ED, GRAF'D, GRAFT.

“ Little

“ Litle meruail it is though enuy be an ungracious GRAFE,
 “ for it cometh of an ungracious stocke.”

Sir T. More. *De quatuor novissimis.* pag. 85.

In GROT, from GRAFT (A broad) the F is suppressed, and GROTTO (or rather GROTTA *) is obliged to the Italians for its terminating vowel.

HELL	}	All these words, now so differently applied, are merely the same past participle of the Anglosaxon verb <i>delan</i> , tegere: in Old English <i>To Hele</i> , <i>To Heal</i> , or <i>To Hil</i> .
HEEL		
HILL		
HALE		
WHOLE		
HALL	}	“ Nyl ye be bify, feiynge what shulen we ete, “ ether what shulen we drynke, ether with what “ shulen we be HILID.” <i>Matheu. chap. vi. (v. 31.)</i>
HULL		
HOLE		
HOLT		
HOLD		

“ The litil ship was HILID with wawys.”

Matheu. cap. viii. (v. 24.)

“ I was herborles, and ye gederiden me, ether herbourden
 “ me, nakid and ye HILIDEN me.”

Matheu. cap. xxv. (v. 36.)

“ Iust men shulen answere, whanne feigen we thee nakid
 “ and we HILIDEN thee.”

Matheu. cap. xxv. (v. 38.)

* Menage derives GROTTA from κρυπτα.

“ And thei entringe in to the sepulcre sayen a yong oon
 “ HILID with a white stoole fittinge on the right half.”

Mark. cap. xvi. (v. 5.)

“ Forsothe no man ligtinge a lanterne HILITH it with a
 “ vessel, ether puttith under a bedde, but on a candilftik.”

Luk. cap. viii. (v. 16.)

“ No man ligtneth a lanterne and puttith in HIDLIS, nether
 “ undir a busshel, but on a candilftik.”

Luk. cap. xi. (v. 33.)

“ Forsothe no thing is HILID whiche shal not be shewid,
 “ nether hid that shal not be wist.”

Luk. cap. xii. (v. 2.)

“ Thanne thei shulen bigynne to seie to mounteyns, falle ye
 “ doun on us: and to litil HILLIS, HILE ye us.”

Luk. cap. xxiii. (v. 30.)

“ Seie thou not in thin herte, who shal stie in to heuene,
 “ that is to seie for to lede doun crist? or who shal go doun in
 “ to depnesse, or HELLE, that is for to agen clepe crist fro the
 “ dede spiritis.”

Romayns. cap. x. (v. 6, 7.)

“ Eche man preyinge or propheciynge, the heed HILID,
 “ defoulith his heed, forsothe eche womman preiynge or pro-
 “ pheciynge, the heed not HILID, defoulith her heed.”

1. Corinthians. cap. xi. (v. 4, 5.)

“ That

“ That in the name of Ihesu eche kne be bowid of heuenli
“ thingis and erthly and HELLIS.”

Philippensis. cap. ii. (v. 10.)

“ And for he was of the fame crafte, he dwellide at hem
“ and wrougte, forsothe thei weren of tenefectorie craft, that
“ is to make HILYNGIS to traueilynge men.”

Dedis. cap. xviii. (v. 3.)

“ And al the houfes bene HYLED haies and chambres.”

Vis. of P. Ploughman. pass. 6. fol. 30. pag. 1.

“ And yet me marueiled more howe many other birds

“ Hydden and HYLDEN her egges full derne.”

Vis. of P. Ploughman. pass. 12. fol. 58. pag. 2.

“ Kind kened Adam to knowe his priuy membres

“ And taught him and Eue to HYLL hem with leaues.”

Vis. of P. Ploughman. pass. 13. fol. 63. pag. 1.

“ Lewed men many times masters they apposen

“ Why Adam ne HILLED not first his mouth that eat the apple

“ Rather than his licham alowe.”

Vis. of P. Ploughman. pass. 13. fol. 63. pag. 2.

“ What hightest thou, I pray the, HEALE not thy name.”

Vis. of P. Ploughman. pass. 21. fol. 116. pag. 2.

“ As she that was not worthie here

“ To ben of loue a chambrere.

“ For she no counsaile couth HELE.”

Gower. lib. 3. fol. 52. pag. 1. col. 1.

" For I haue in you fuche a trifte
 " As ye that be my foule hele,
 " That ye fro me no thyng wolle HELE."

Gower. lib. 4. fol. 62. pag. 2. col. 2.

" She toke up turues of the londe
 " Without helpe of mans honde
 " And HELED with the grene gras."

Gower. lib. 5. fol. 105. pag. 2. col. 1.

" Murdre is waltfome and abhominable
 " To god, that so iuste is and reasonable
 " That he ne wol it suffre HEALED to be,
 " Though it abyde a yere, two or thre
 " Murdre wol out."

Tale of the Nonnes Priest. fol. 89. pag. 1. col. 2.

" And some men fain, that great delyte haue we
 " For to ben holde stable and eke secre
 " And in o purpose stedfastly to dwell
 " And nat bewray thing that men us tell,
 " But that tale is not worth a rake stele,
 " Parde we women can no thyng HELE,
 " Witnesse of Midas, wol ye here the tale."

Wife of Bathes Tale. fol. 38. pag. 2. col. 1.

" For which I wol not hyde in HOLDE
 " No priuete that me is tolde,
 " That I by worde or fygne ywis
 " Ne wol make hem knowe what it is,
 " And they wollen also tellen me,
 " They HELE fro me no priuyte."

Romaunt of the Rose. fol. 104. pag. 1. col. 1.

" His

" His brade schulderis wele cled and ouer HEILD

" With ane young bullis hyde newly of *hynt*."

Douglas. booke 11. pag. 388.

" Eneas houit ftill the schot to byde,

" Him *schroudand* under hys armour and his *scheild*;

" Bowand his hock, and stude a lytle on HEILD."

Douglas. booke 12. pag. 427.

" And fyrie Phlegon his dym nyctis stede

" Doukit fa depe his hede in fludis gray,

" That Phebus rollis down under HEL away :

" And Hesperus in the West with bemes brycht

" Upspringis, as fore rydare of the nycht."

Douglas. Prol. to booke 13. pag. 449.

" Laye it in a troughe of stone and HULL it wyth lede close
" and iuste, and after do bynde it wyth barres of iron in moſte
" ſtrongeft and ſure wiſe."

Eabian. Parte 6. chap. 213.

Ray ſays—" To HEAL, to cover. Suffex. As—" To HEAL
" the fire.—To HEAL a houſe.—To HEAL a perſon in bed,
" i. e. to cover them. ab A. S. *delan*. To hide, to cover.
" Hence, in the Weſt, he that covers a houſe with ſlates, is
" called a HEALER OR HELLIER."

Ray. South and Eaſt Country Words. pag. 78.

HELL—any place, or ſome place *covered over* *.

* Minſhew derives HELL from Ελδς, lacus—palus.

HEEL—that part of the foot which is *covered* by the leg *.

HILL—any heap of earth, or stone, &c. by which the plain or level surface of the earth is *covered* †.

HALE—i. e. HEALED, OR WHOLE.

WHOLE—the same as HALE, i. e. *covered*.—It was formerly written HOLE, without the w.—As, a wound or sore is HEALED or WHOLE, that is, *covered* over by the skin. Which manner of expression will not seem extraordinary, if we consider our use of the word *Re-cover*.

HALL—a *covered* building, where persons assemble, or where goods are protected from the weather ‡.

Les HALLES in French has the same signification.

“Ce sont des places et lieux publics couverts pour y
“ vendre les denrées à l’abri.”—“In quibus tempore pluviali

* Minshew derives HEEL from *κηλη*, tumor. Skinner from “*ηλος*,
“ *clavus*, et *secundario*, *callosum* illud *tuberculum* quod *medici clavum*
“ *dicunt*; nos Angli, a *Corn*: fort. quia os hoc instar capitis clavi ferrei,
“ vel potius clavi morbi, protuberat.”

† HILL, Junius says—“*videri potest abscissum ex κολωνη vel κολωνος*.
“ Plures derivarunt ab *High*, altus.”

‡ HALL, say the etymologists, from the Latin *Aula* and the Greek
αυλη. Junius thinks from “*αλος*, atrium; vel ab *αυλων*, quod significat
“ oblongum locum.”

“ omnes

“ omnes mercatores merces suas mundissime venderent.”—
 “ Le lieu auquel pour l'exercice du commerce on s'assemble
 “ de toutes parts, même es jours ordinaires de marché, et
 “ aussi pour conferer et communiquer.”—“ Domus quævis in
 “ qua merces plurimorum conservantur.”

The French etymologists were all clear enough in the application of the word; but trifled egregiously when they sought its derivation from the Latin *Aula*, or *Area*, or *Hallus* “ qui
 “ (say they) dans les loix barbares signifie *Rameau*.” Or from the Greek *αλια*, *αλισται*, *αλων*, *αλως*.

HULL—of a nut, &c. That by which the nut is *covered*.

HULL—of a ship. That part which is *covered* in the water.

HOLE—some place *covered over**.

“ You shall seek for HOLES to hide your heads in.”

HOLT.—*Holed*, *Hol'd*, *Holt*. A rising ground or knoll *covered* with trees.

HOLD—As the *Hold* of a ship: in which things are *covered*; or the *covered* part of a ship †.

* Minshew derives HOLE from *Κοιλος*, *cavus*. “ Alludit etiam (says Skinner) *αυλαξ*, *fulcus*: *αυλων*, *fossa* seu *convallis oblonga*; *γωλεα*, *latibula ferarum*; *Κωλον*, *Κολον*, *inter alia*, *alvus*; et *φωλεος*, *antrum*.

† Skinner has well described HOLT and HOLD, though he missed their derivation. HOLD of a ship, he says—“ sic dicitur *contabulatio navis infima*, *ubi penus navis conditur*.” And HOLT—“ *Nemus* seu *arborum quarumvis densius confitarum multitudinem designat*.”

F.

I cannot perceive that HOLE always means *covered*; though it may in the instance you have chosen to produce. Cannot I drill a HOLE in the centre of this shilling? And then where will be the *covering*?

H.

After you have so drilled it, break it diametrically: and then where will be the HOLE? Of the two pieces each will have a *notch* in it; but no HOLE will remain.

A SHADE	}	Which our etymologists unnecessarily derive from the Greek <i>σκια</i> , mean (something, any thing) <i>secluded, separated, retired</i> ; or (something) by which we are <i>separated</i> from the weather, the sun, &c. They are the past tense and therefore past participle of <i>ρᾰεαν</i> , <i>separare</i> , <i>segregare</i> , <i>dividere</i> .
A SHADOW		
A SHAW		
A SHED		

“Hantit to ryn in woddis and in SCHAWIS.”

Douglas. booke 5. pag. 137.

“Quher that the happy spayman on his gyse

“Pronuncit the festuale haly sacrifice,

“And the fat offerandis did you call on raw

“To banket amynd the derne bliffit SCHAW.”

Douglas. booke 11. pag. 391.

LEWD	}	LEWD, in Anglosaxon <i>Læpēð</i> , is almost equivalent to <i>wicked</i> ; except that it includes no agency of infernal spirits; it means <i>mifled, led astray, deluded, imposed upon, betrayed</i>
LAY		

betrayed into error. LEW'D is the past participle, and LAY is the past tense and therefore past participle of the Anglofaxon verb Læpan, prodere, tradere, to delude, to mislead.

LEWD, in its modern application, is confined to those who are *betrayed* or *misled* by one particular passion: it was antiently applied to the *profanum vulgus* at large; too often *misled* through ignorance.

F.

Our word MANY seems to me a strange word, and its use in our language still stranger. There is nothing like it, I believe, in the use of the equivalent words of any other languages. What is its intrinsic meaning? Is it a substantive or an adjective? What is the rule of its employment? Dr. Lowth is extremely puzzled with it: amongst other perplexing passages he cites the following;

“How *Many a message* would he send.”

Swift. *Verses on his own Death.*

On which, Lowth says—“He would send *Many a message*—is right: but the question *How*, seems to destroy the unity or collective nature of the idea: and therefore it ought to have been expressed, if the measure would have allowed of it, without the *Article*, in the plural number,—“how *Many messages.*”

H.

The bishop mistakes in one point. “*Many a message*”—is not right: except by a corrupt custom. There is a corruption

D d d

here

here in this familiar expression; which, not being observed by Lowth, made him suppose this *a*, to be an *Article*; and therefore made him attempt to arrange the use of it, as an *Article*, on such occasions; and to reduce it to some regularity.

“ *a* made a finer end, and went away, and it had beene any
 “ christome child: *a* parted eu’n just betweene twelue and
 “ one. How now Sir Iohn (quoth I*) what man? Be *a* good
 “ cheare: so *a* cryed out, God, God, God, three or foure
 “ times: now I, to comfort him, bid him *a* should not thinke
 “ of God: I hop’d there was no neede to trouble himselfe with
 “ any such thoughts yet: so *a* bad me lay more clothes on
 “ his feet.”

Henry V. pag. 75.

So, in page 78 of the same play, Gower says to Fluellen—
 “ Here *a* comes.”

Sir T. More, as we have seen, writes—“ Burne up, quoth *a*.”

So we say—John *a* Nokes, Tom *a* Stiles, Thomas *a* Becket, &c.

* Because the third person singular of our English verbs is usually designated by *eth* or *th*; many ignorant persons, affecting to shew a superior propriety of speech, are shocked at the expression—*Quoth I*—as a false concord; and affectedly depart from the customary phrase, and write—*Quod I*. But *Quoth I*, is strictly accurate for *said I*. The *th* in *Quoth*, does not designate the third person. The verb is *Ľpeðan*, and its past tense is *Ľpoð* or *Quoth*.

In all the above passages and in similar phrases, which are common enough, A, by a slovenly pronunciation, stands sometimes for *He*, sometimes for *She*, and sometimes for *Of*. The use of A after the word MANY is a similar corruption for *Of*; and has no connection whatever with the *Article* A, i. e. *One*.

Instead of this corrupt A after MANY, was formerly written *Of*, without the corruption.

“ Ye spend a great MEANY OF wordes in vayne.”

Bp Gardiner. *Declaration against Ioye*. fol. 14.

“ I haue spoken a MEANY OF wordes.”

Id. fol. 24.

And innumerable other instances may be produced of the same manner of expression. As for the “ collective nature of “ the idea ;” that is confined to the word MANY. MANY is indeed a *collective* term : and may therefore be preceded by the article A ; but *Message* is not a *collective* term. Therefore—*Many a message*, is not right ; except by a corrupt custom. It should be—“ *a many of messages*.”

MANY, is supposed by Lye to be derived from MAN ;—“ *ac proprie de hominum multitudine usurpatum* :” and thence, according to him, transferred to other things. But MANY is merely the past participle of *Mengan*, *miscere*, to mix, to mingle : it means *mixed*, or *associated* (for that is the effect of *mixing*) *subaud. company*, or any uncertain and unspecified number of any things.

" And in her house she abode with such MEYNE

" As tyl her honour nede was to holde."

Troylus. boke 1. fol. 157. pag. 2. col. 2.

" Nor be na wais me lyft nat to deny

" That of the Grekis MENYE ane am I."

Douglas. booke 2. pag. 4 f.

Similar instances of the use of this word abound in all our antient authors.

Lowth observes that MANY is used " chiefly with the word *Great* before it." I believe he was little aware of the occasion for the frequent precedence of *Great* before *Many*: little imagining that there might be—a *Few* MANY, as well as a *Great* MANY. S. Johnson had certainly no suspicion of it: for he supposes *Few* and *Many* to be opposite terms and contraries: and therefore, according to his usual method of explanation, he explains the word *Few*, by—" *Not many.*" What would have been his astonishment at the following lines? A comment of his upon the following passage, like those he has given on Shakespear, must have been amusing.

" In nowmer war they but ane FEW MENYE,

" Bot thay war quyk and valyeant in melle."

Douglas. booke 5. pag. 153.

F.

Will this method of yours assist us at all in settling the famous and long-contested passage of Shakespear in the *Tempest*?

" These

" These our actors
 " (As I foretold you) were all spirits, and
 " Are melted into ayre, into *thin ayre* :
 " And, like the baselesse fabricke of this vision,
 " The clowd-capt towres, the gorgeous pallaces,
 " The solemne temples, the great globe itselſe,
 " Yea, all which it inherit, ſhall diſſolue,
 " And, like this inſubſtantiall *Pageant* faded,
 " Leaue not a RACKE behind."

Tempeſt. pag. 15. col. 1.

Many perſons, you know, and thoſe of no mean authority, inſtead of RACKE read WRECK. And Sir Thomas Hanmer reads TRACK : which Mr. Steevens ſays—" may be ſupported
 " by the following paſſage in the firſt ſcene of *Timon of Athens*"—

" But flies an eagle flight, bold, and forth on,
 " Leaving no TRACT behind."

H.

The ignorance and preſumption of his commentators have ſhamefully diſfigured Shakeſpear's text. The firſt Folio, notwithstanding ſome few palpable miſprints, requires none of their alterations. Had they underſtood Engliſh as well as he did, they would not have quarrelled with his language.

F.

But if RACKE is to remain, what does it mean ?

" RACK (ſays Mr. Malone) is generally uſed by our ancient
 " writers for a *body of clouds ſailing along* ; or rather, for the
 " *course*

“ *course of the clouds when in motion.* But no instance has yet
 “ been produced, where it is used to signify a *single small*
 “ *fleeting cloud*; in which sense *only* it can be figuratively ap-
 “ plied here. I incline therefore to Sir Thomas Hanmer’s
 “ emendation; though I have not disturbed the text.”

Dr. Johnson concurs with Malone. He says—

“ RACK (*Racka*, Dutch. A track.) The clouds as they are
 “ *driven by the wind.*”

Though I mention their opinions, I am not in the least
 swayed by their authority: for Shakespear himself gives a flat
 contradiction to their imputed signification of RACK; where
 he says, in Hamlet,

“ But as we often see against some storme,
 “ A silence in the heauens, the RACKE *stand still*,
 “ The bold *windes speechlesse*, and the orbe below
 “ As hush as death.”

If the RACKE may *stand still*; it cannot be—“ the *course of*
 “ *the clouds when in motion.*” Nor—“ the clouds as they are
 “ *driven by the wind.*”

Upon this passage too, in the third part of Henry 6.

“ Dazzle mine eyes, or doe I see three sunnes?
 “ Three glorious sunnes, each one a perfect funne,
 “ Not seperated with the *Racking* clouds,
 “ But feuer’d in a pale cleare-shining skye.”

Upon

Upon this passage Mr. Malone quotes from Shakespear's Sonnets,

“ Anon permits the basest clouds to ride

“ With ugly RACK on his celestial face.”

Can Mr. Malone imagine that—“ ugly RACK”—means here—an ugly *motion* that rides on the sun's face?

Upon the whole, What does RACK mean? And observe, you will not satisfy my question by barely suggesting a signification; but you must shew me etymologically, how the word RACK comes to have the signification which you may attribute to it.

H.

You ask no more than what should always be done by those who undertake to explain the meaning of a doubtful word. It surely is not sufficient to produce instances of its use, from whence to conjecture a meaning; though instances are fit to be produced, in order, by the use of the word, to justify its offered etymology.

RACK is a very common word, most happily used in the *Tempest*; and ought not to be displaced because the commentators know not its meaning. If such a rule for banishing words were adopted; the commentators themselves would, most of them, become speechless.

In

In *Songs and Sonets* by the Earl of Surrey and others, pag. 61.
we read,

“ When clouds be driven, then rides the RACKE.”

By this instance also we may see that RACK does not mean
the course of the clouds when in motion.

“ Some time we see a clowd that's dragonish,

“ A VAPOUR some time, like a beare, or lyon.

“ That which is now a horse, euen with a thought,

“ The RACKE dislimes, and makes it indistinct

“ As water is in water.”

Antony and Cleopatra. pag. 362. col. 1.

Mr. Steevens says—“ The RACK dislimes, i. e. The *fleeing*
“ *away of the clouds* destroys the picture.”

But the horse may be dislimb'd by the approach of the
RACK, as well as by the fleeing away of the clouds: For
RACK means nothing but *Vapour*; as Shakespear, in a pre-
ceding line of this passage, terms it.

“ The upper part of the scene, which was all of clouds,
“ and made artificially to swell and ride like the RACK,
“ began to open; and the air clearing, in the top thereof
“ was discovered Iuno.”

Ben Jonson. *Masque.*

“ A thousand leagues I have cut through empty air,

“ Far swifter than the sayling RACK that gallops

“ Upon the wings of angry winds.”

B. and Fletcher. *Women pleas'd.*

“ Shall

“ Shall I stray
 “ In the middle air, and stay
 “ The sayling RACK?”

B. and Fletcher. *Faithful Shepherdess*.

“ The drawin blade he profferis thare and here
 “ Unto thai monstouris euer as thay drew nere.
 “ And were not his expert mait Sibylla
 “ Taucht him thay war but vode gaiftis all tha
 “ But ony bodyis, as waunderand WRACHIS waift,
 “ He had apoun thame ruschit in grete haift.”

Douglas. booke 6. pag. 173.

Upon this passage the Glossarist of Douglas says—“ WRACHIS,
 “ *spirits, ghosts.* We once thought that it might be a typogra-
 “ phical error for *Wrathis*, *t* and *c*, being written the same way
 “ in the manuscript. But we thought fit not to alter it.”

What a mischievous fury have commentators and editors to
 alter those words of their author which they do not under-
 stand! The Glossarist of Douglas did well here not to yield to
 his inclination.

“ Na flaw cours of thy hors onweildy
 “ Thy carte has rendrit to thy inemye,
 “ Nor yit nane vane WRECHIS nor gaiftis quent
 “ Thy chare constrenit bakwart for to went.”

Douglas. booke 10. pag. 339.

“ Sic lik as, that thay say, in diuers placis,
 “ The WRACHIS walkis of goiftis that ar dede.”

Douglas. booke 10. pag. 341.

“ Thiddir went this WRAYCH or schade of Enee
 “ That femyt all abasit fast to fle.”

Douglas. booke 10. pag. 342.

E e e

“ Persfauyt

" Perfauyt the mornying bla, wan and har,

" Wyth cloudy gum and RAK."

Douglas. Prol. to booke 7. pag. 202.

" The brychtnes of day

" Inuoluit all with cluddis hid away.

" The rane and ROIK reft from us fycht of heuin."

Douglas. booke 3. pag. 74.

" As we may gyf ane fimilitude, wele like

" Quhen, that the herd has fund the beis bike,

" Clofit under ane derne cauerne of ftanis

" And fyllit has full fone that litil wanys

" With *fmoik* of foure and bitter REKIS ftew :

" The beis wythin affrayit all of new

" Ouertowrt thare hyuis and waxy tentis rynnys,

" With mekil dyn and beming in thare innys,

" Scharpand thare ftangis for ire as thay wald ficht :

" Swa here the laithly odoure rais on hicht

" From the fyre blefis, dirk as ony ROIK,

" That to the ruffis toppis went the *fmoik*,

" The ftanis warpit in faft did rebound,

" Within the wallis rais the grete brute and found,

" And up the REIK all wod went in the are."

Douglas. booke 12. pag. 432.

" Quhare thir towris thou feis doun fall and fway,

" And ftane fra ftane doun bet, and REIK upryfe,

" With ftew, poudre, and duft mixt on this wyfe.

Douglas. booke 2. pag. 59.

" Furth of his thrott, ane wouderous thing to tell,

" Ane laithlie fmok he yeiskis black as hell,

" And all the hous inuoluit with dirk myft,

" That fone the ficht vanyst, or ony wift,

" And

" And REKY nycht within an litil thraw
 " Gan thikkin our al the cauerne and ouer blaw,
 " And with the mirknes mydlit sparkis of fire.
 " The hie curage of Hercules lordlie fire
 " Mycht this no langar suffir, bot in the gap
 " With haifty stert amynd the fyre he lap,
 " And thare, as maist haboundit *smokkis* dirk,
 " With huge sope of REIK and flambis myrk,
 " Thare has he *hynt* Cacus."

Douglas. booke 8. pag. 250.

" You common cry of curs, whose breath I hate
 " As REEKE a th' rotten fennes: whose loues I prize
 " As the dead carkasses of unburied men,
 " That do corrupt my ayre."

Coriolanus. Act 3. pag. 19.

" A RECK, with us (says Mr. Ray, in his preface to *North
 " Country Words*, page viii.) signifies, not a smoak, but a *Steam*,
 " arising from any liquor or moist thing heated."

RACK means merely—That which is *Reeked*. And, whether
 written RAK, WRAICH, RECK, REIK, ROIK or REEKE, is the
 same word differently pronounced and spelled. It is merely
 the past tense and therefore past participle, *peac* or *pec*, of the
 Anglofaxon verb *pecan*, exhalare, *To Reek*. And is surely the
 most appropriate term that could be employed by Shakespear
 in this passage of the *Tempest*: to represent to us, that the
 dissolution and annihilation of the globe, and all which it in-
 herit, should be so total and compleat;—they should so " melt
 " into ayre, into *thin ayre*;"—as not to leave behind them even

a *Vapour*, a *Steam*, or an *Exhalation*, to give the slightest notice that such things had ever been.

Since you seem to be in no haste to reply upon me, I conclude that the explanation is satisfactory. And on this subject of *subaudition* I will, at present, exercise your patience no farther: for my own begins to flag. You have now instances of my doctrine in, I suppose, about a thousand words. Their number may be easily increased. But, I trust, these are sufficient to discard that imagined *operation of the mind*, which has been termed *Abstraction*: and to prove, that what we call by that name, is merely one of the contrivances of language, for the purpose of more speedy communication.

F.

You have at least amused me, and furnished me with matter for reflection: Conviction and satisfaction are plants of slower growth. But, to convince you that you have not tired me, I beg leave to remind you, that you some time since asserted that the *Winds*, as well as colours, must have their denomination from some circumstances attending them; and that there must be a meaning in each of their denominations. *L'Orient* and *L'Occident*, for instance, are intelligible enough; but how is it with the other names which all our northern languages give to these same winds?

The EAST, the WEST, the NORTH, the SOUTH.

The French *Ouest*, *Nord*, and *Sud*.

The

The Dutch *Ooft, West, Noord, Zuid.*

The German *Ost, West, Nord, Sud.*

The Danish *Ost, Vest, Nord, Sud.*

The Swedish *Oster, Wester, Norr, Söder.*

The Spanish language, besides *Oriente, Levante, Poniente, Occidente, Aquilon, Septentrion*, and *Medio dia*, has likewise *Este, Oeste, Nord, Sur.*

What do these mean? For when the English etymologist merely refers me to the Anglofaxon *Eart, Fert, Norð, Suð*, he only changes the written characters, and calls the same language by a different name; but he gives me no information whatever concerning their meaning: and, for any rational purpose, might as well have left me with the same words in the modern English character.

H.

Certainly. It is a trifling etymology that barely refers us to some word in another language, either the same or similar: unless the meaning of the word and cause of its imposition can be discovered by such reference. And permit me to add, that, having once obtained clearly that satisfaction, all etymological pursuit beyond it, is as trifling. It is a childish curiosity, in which the understanding takes no part, and from which it can derive no advantage.

Our winds are named by their distinguishing qualities. And, for that purpose, our ancestors (who, unlike their learned descendants,

scendants, knew the meaning of words they employed in discourse) applied to them the past participles of four of their common words in their own language: viz. Yſſrian, Veran, Ný,pan, and Seoðan. Irafci, Macerare, Coarctare, Coquere.

EAST } The past participle of yſſrian or Ieſſrian, irafci, is
WEST } yſſred, yſſrd, yſſrτ: dropping the p (which many
NORTH } cannot articulate) it becomes yſrτ; and ſo it is
SOUTH } much uſed in the Angloſaxon. They who cannot
pronounce R, uſually ſupply its place by A: hence, I ſuppoſe,
EAST, which means *angry, enraged*.

“ The wynd *Tiffonyk*, that is cleped *North Eeſt*, or wynd of
“ *tempeſt*.”

Dediſ. chap. 27.

In the modern verſion,

“ A tempeſtuous wind, called *Euroclydon*.”

Acts. chap. xxvii. v. 14

Macbeth ſays,

“ Though you untie the windes, and let them fight

“ Againſt the churches: though the **YEſTY** waues

“ Confound and ſwallow nauigation up:

“ Though bladed corne be lodg'd, and trees blown downe,

“ Though caſiles topple on their warders heads:

“ Though pallaces and pyramids do ſlope

“ Their heads to their foundations: though the treasure

“ Of nature's germaine tumble altogether

“ Euen till deſtruction ficken.”

Act 4. pag. 144.

“ **YEſTY**

“**YESTY** waves (says S. Johnson) that is *foaming* or *frothy*.”

A little matter however always makes the waves *frothy*. But Johnson knew what the **YEAST** of beer was; (which comes indeed from the same verb) and the epithet *Yesty* conveyed to him no stronger idea than that of fermentation. But **YESTY** here is the Anglosaxon *ȳrtig*, *leſtig*, procellosus, stormy, enraged: which much better accords with Shakespear's high-charged description than the wretched allusion to fermenting beer.

Vered, *Ver'd*, *Verɛ*, or **WEST**, is the past participle of *Veran*, macerare, *To Wet*.

NORTH, i. e. *Nýppeð*, or *Nýppð*, the third person singular of *Nýppan*; coarctare, constringere. **NORD** and **NORR** (as it is in the other European languages) is the past participle of the same verb.

“Frosts that *constrain* the ground, and birth deny

“To flowers that in its womb expecting lie.”

Dryden. *Astræa redux*.

In the Anglosaxon *Nýppð* or *Nýppð* is also the name for a prison, or any place which *narroweth* or closely confines a person.

SOUTH is the past tense and past participle of *Seoðan*, conquer, *To Seethe*.

“Peter fished for hys foode, and hys fellowe Andrewe,

“Some they sold and some they soth, and so they liued both.”

Vision of Pierce Ploughman. passus 16. fol. 81. pag. 2.

“**NERO**”

“ Nero governed all the peoples that the violent wyne
 “ Nothus skorcyth and baketh the brennyng fandcs by hys dry
 “ heate, that is to say, al the peoples in the *Southe*.”

Boecius. fol. 230. pag. 1. col. 1.

Dryden, whose *practical* knowledge of English was (beyond
 all others) exquisite and wonderful, says, in his *Don Sebastian*,

“ Here the warm planet ripens and sublimes
 “ The *well-baked* beauties of the *Southern* climes.”

Act 2. Sce. 2.

I need not notice to you that the French, *sud*, and our
 English word *suds*, &c. is the same as *Sod* or *Sodden*.

And now, I suppose, I may conclude the subject.

ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ, &c.

CHAP. V.

THE SAME SUBJECT CONTINUED.

F.

I STILL wish for an explanation of one word more; which, on account of its extreme importance, ought not to be omitted. What is TRUTH?

You know, when Pilate had asked the same question, he went out, and would not stay for the answer *. And from that time to this, no answer has been given. And from that time to this, mankind have been wrangling and tearing each other to pieces for the TRUTH, without once considering the meaning of the word.

H.

In the gospel of John, it is as you have stated. But in the gospel of Nichodemus (which, I doubt not, had originally its

* See *John* xviii. 38. "What is Truth?" said jesting Pilate; and "would not stay for an answer." *Bacon's Essays*.

full share in the conversion of the world to christianity *) Pilate awaits the answer, and has it.—“ Thou sayest that I am a
 “ kyng, and to that I was borne, and for to declare to the
 “ worlde that who soo be of TROUTH wyll here my worde.
 “ Than sayd Pylate, What is TROUTH, By thy worde there is
 “ but lytell TROUTH in the worlde. Our lorde sayd to Pylate,
 “ Understande TROUTH how that it is judged in erth of them
 “ that dwell therin.”

Nychodemus Gospell. chap. 2.

F.

Well, What say you to it?

H.

That the story is better told by John: for the answer was not worth the staying for. And yet there is something in it perhaps: for it declares that “ TROUTH is judged in erth of them
 “ that dwell therin.” However this word will give us no trouble. Like the other words, TRUE is also a past participle of the verb **TRĀNAN**, Tpeopan, confidere, to think, to believe firmly, to be thoroughly persuaded of, *To Trow*.

“ Marke it, Nuncle.

“ Haue more then thou showest,

“ Speake lesse then thou knowest,

* Nichodemus was the Patron Apostle of our ancestors the Anglo-faxons and their immediate descendants: his gospel was their favourite authority: and it was translated for their use, both into Anglofaxon and into old English; which translations still remain, and the latter of them was one amongst the first books printed. By Wynkyn de Worde. Anno 1511.

“ Lend

“ Lend leſſe then thou oweſt,
 “ Ride more then thou goeſt,
 “ Learne more then thou TROWEST.”

Lear. pag. 288.

This paſt participle was antiently written TREW: which is the regular paſt tenſe of TROW. As the verbs *To Blow*, to *Crow*, to *Grow*, to *Know*, to *Throw*, give us in the paſt tenſe, *Blew*, *Crew*, *Grew*, *Knew*, *Threw*. Of which had the learned Dr. Gil been aware, he would not, in his *Logonomia Anglica*, pag. 64, have told us that TRU, ratus, was “verbale anomalum of I
 “ TROU, reor.”

Of this I need not give you any inſtances; becauſe the word is perpetually written TREW, by all our antient authors in proſe and verſe, from the time of Edward the third to Edward the fixth.

TRUE, as we now write it; or TREW, as it was formerly written; means ſimply and merely—That which is TROWED *. And, inſtead of its being a rare commodity upon earth; except only in words, there is nothing but TRUTH in the world.

That every man, in his communication with others, ſhould ſpeak that which he TROWETH, is of ſo great importance to mankind; that it ought not to ſurprize us, if we find the moſt extravagant and exaggerated praiſes beſtowed upon TRUTH.

* Mer. Caſaubon derives TRUE from the Greek ἀτρέκης; and ἀτρέκης from ἀτρέγος, impavidus.

But TRUTH supposes mankind: *for whom* and *by whom* alone the word is formed, and *to whom* only it is applicable. If no man, no TRUTH. There is therefore no such thing as eternal, immutable, everlasting TRUTH; unless mankind, *such as they are at present*, be also eternal, immutable, and everlasting. Two persons may contradict each other, and yet both speak TRUTH: for the TRUTH of one person may be opposite to the TRUTH of another. To speak TRUTH may be a vice as well as a virtue: for there are many occasions where it ought not to be spoken.

“ Quantunque il simular fia le piu volte

“ Ripreso, e dia di mala mente indicj;

“ Si trova pur in molte cose e molte,

“ Aver fatti evidenti beneficj;

“ E danni, e biasmi, e morti aver gia tolte:

“ Che non converfiam fempere con gli amici

“ In questa, affai piu oscura che serena,

“ Mortal vita; tutta d' invidia piena.”

Orlando Furioso. Cant. 4. St. 1.

F.

If TROWED be the single meaning of the term TRUE, I agree that these and many other consequences will follow: for there can be nothing TROWED; unless there are persons TROWING. And men may TROW differently. And there are reasons enough in this world, why every man should not always know what every other man thinks. But are the corresponding and the equivalent words in other languages resolvable in the same manner as TRUE? Does the Latin *Verus* also mean TROWED?

H. It

H.

It means nothing else. *Res*, a thing, gives us *Reor*, i. e. I am Thing-ed: *Ve-reor*, I am strongly Thing-ed; for *Ve* in Latin composition means *Valde*, i. e. *Valide*. And *Verus*, i. e. strongly impressed upon the mind, is the contracted participle of *Vereor* *. And hence the distinction between *Vereri* and *metuere* in Latin: "*Veretur liber, metuit servus.*" Hence also *Revereor*.

F.

I am Thing-ed! Who ever used such language before? Why, this is worse than *REOR*, which Quintilian (lib. 8. cap. 3.) calls a *Horrid* word. *Reor*, however, is a deponent, and means *I think*.

H.

And do you imagine there ever was such a thing as a deponent verb; except for the purpose of translation, or of concealing our ignorance of the original meaning of the verb? The doctrine of deponents is not for men, but for children; who, at the beginning, must learn implicitly, and not be disturbed or bewildered with a reason for every thing: which reason they would not understand, even if the teacher was

* Vossius doubts not that "*Vereor est a Ve, id est Valde, et Reor.*" But he affirms that *Verus* is not "a *Ve* valde, et *reor*; quia *Vera* animi maxime afficiant; sed ab *επειν*, hoc est, *dicere*; quia quod dicitur, *est*; quodque *est*, hoc dicitur; ut hæc duo sint *αντιστροφοντα*, nempe in sermone tali, qualem esse convenit."—The meaning of the verb *Est*, would here have prevented his mistake.

cot
always able to give it. You do not call *Think* a deponent. And yet it is as much a deponent as *Reor*. Remember, where we now say, *I Think*, the antient expression was—*Me thinketh*, i. e. *Me Thingeth*, *It Thingeth me*.

“ Where shall we sojourn till our coronation ?

“ Where it *Thinks* best unto your royall selfe.”

Richard 3d. pag. 186.

For observe, the terminating *κ* or *g* is the only difference (and that little enough) between *Think* and *Thing*. Is not that circumstance worth some consideration here ? Perhaps you will find that the common vulgar pronunciation of *Nothink*, instead of *Nothing*, is not so very absurd as our contrary *fashion* makes it appear.

Bishop Hooper so wrote it.

“ Mens yeyes be obedient unto the creatour, that they may
“ se on *THINK*, and yet not another.”

A Declaracion of Christe. By Iohan Hoper. cap. 8.

But your question has almost betrayed me unaware into a subject prematurely ; which will be more in its place, when, in some future conversation, we inquire into the nature of the *Verb* ; and especially of the *Verb Substantive* (as it is called) To Be, *Esse*, *Existere*, *Extare*, &c. Where we must necessarily canvass the meaning of the words *Thing*, *Essence*, *Substance*, *Being*, *Real*, &c *. And thither I desire to refer it.

In

* Mr. Locke, in the second book of his *Essay*, chap. xxxii. treats of *True* and *False* ideas : and is much distressed throughout the whole chapter ;

In the mean time, if you reject my explanation of TRUE; find out, if you can, some other possible meaning of the word: or content yourself, with Johnson, by saying that TRUE is—"not *False*." And FALSE is—"not *True*." So so he *explains* the words.

F.

Be it so. But you have not answered my original question. I asked the meaning of the abstract TRUTH: and you have

chapter; because he had not in his mind any determinate meaning of the word TRUE.

In Section 2, He says—"Both ideas and words may be said to be "true in a *metaphysical* sense of the word TRUTH; as all other THINGS, "that any way EXIST, are said to be true; i. e. REALLY to BE such as "they EXIST."

In Section 26, He says—"Upon the whole matter, I think that our "ideas, as they are considered by the mind, either in reference to the "proper signification of their names, or in reference to the REALITY "of THINGS, may very fitly be call'd RIGHT or WRONG ideas. But if "any one had rather call them TRUE or FALSE, 'tis fit he use a liberty, "which every one has, to call things by those names he thinks best."

If that excellent man had himself followed here the advice which, in the ninth chapter of his third book, Sect. 16. he gave to his disputing friends concerning the word *Liquor*: If he had followed his own rule, previously to writing about TRUE and FALSE ideas; and had determined what meaning he applied to TRUE, BEING, THING, REAL, RIGHT, WRONG; he could not have written the above quoted sentences: which exceedingly distress the reader, who searches for a meaning where there is none to be found.

attempted

attempted to explain the concrete TRUE. Is TRUTH also a participle?

H.

No. Like *North* (which I mentioned before) it is the third person singular of the Indicative TROW. It was formerly written *Troweth*, *Trowth*, *Trouth*, and *Troth*. And it means—(aliquid, any thing, something) that which one TROWETH. i. e. thinketh, or firmly believeth*.

F.

Here then is another source of what has been called *abstract* terms; or rather (as you say) another method of shortening communication by artificial substantives: for in this case one single word stands for a whole sentence. But is this frequently employed?

H.

Yes. Very frequently. So, Besides *North* and *Truth*, we have

GIRTH—That which *Girdeth*, *Gird'th*, *Girth*.

WARMTH—That which *Warmeth*.

FILTH—Whatsoever *Fileth*; antiently used where we now say *Defileth*. See before FOUL.

* If Mr. Wollaston had first settled the meaning of the word, he would not have made TRUTH the basis of his system.

“ Quhat

“ Quhat hard mischance *FILIT* so thy plesand face ?

“ Or quhy se I thay fell woundis ? allace.

Douglas. booke 2. pag. 48.

“ Caufit me behald myne owne childe flane, alace,

“ And wyth hys blude *FILIT* the faderis face.”

Douglas. booke 2. pag. 57.

TILTH—Any manner of operation which *Tilleth*, i. e. lifteth, or turneth up, or raiseth the earth. See before **TILT**.

“ For he fonde of his owne wit

“ The fyrst crafte of plough *Tillynge*.”

Gower. lib. 5. fol. 90. pag. 1. col. 2.

i. e. The craft, of lifting up the earth with a plough.

WEALTH—That which enricheth ; the third person singular of *Velegian*, *locupletare*, &c.

HEALTH—That which *Healeth*, or maketh one to be *Hale*, or **WHOLE**. See before **HALE**.

DEARTH—The third person singular of the English (from the Anglosaxon verb *Deþian*, *nocere*, *lædere*) *To Dere*. It means, some, or any, season, weather, or other cause, which **DERETH**, i. e. maketh dear, hurteth or doth mischief.

The English verb *To Dere* was formerly in common use.

“ No deuil shal you *Dere*, ne fere you in your doing.”

Vis. of P. Ploughman. pass. 8. fol. 36. pag. 2.

G g g

“ Shal

"Shal no deuyll at his deathes daye *Dere* him a mite."

Vis. of P. Ploughman. pass. 8. fol. 37. pag. 1.

"Shal neuer deuil you *Dere*, ne death in foule greue."

Vis. of P. Pl. pass. 18. fol. 91. pag. 2.

"No dynte shal him *Dere*."

Id. pass. 19. fol. 97. pag. 1.

"Whan he was proudest in his gere,

"And thought nothyng might him *Dere*."

Gower. lib. 1. fol. 18. pag. 2. col. 2.

"As for that tyme I dare well fwere,

"None other forowe maie me *Dere*."

Gower. lib. 1. fol. 23. pag. 1. col. 2.

"That with his swerd, and with his spere,

"He might not the serpent *Dere*."

Gower. lib. 5. fol. 103. pag. 2. col. 2.

"Upon a day as he was mery

"As though ther might him no thinge *Derie*."

Gower. lib. 6. fol. 135. pag. 2. col. 2.

"His good kynge so well adreffeth,

"That all his fo men he repreffeth :

"So that there maie no man hym *Dere*."

Gower. lib. 7. fol. 164. pag. 1. col. 2.

"For of knighthode thordre wolde,

"That thei defende and kepe sholde

"The common right, and the franchise

"Of holy churche in all wise :

"So that no wicked man it *Dere*."

Gower. lib. 8. fol. 19. pag. 1. col. 1.

"And

“ And ye shall both anon unto me fwere
 “ That ye shall neuer more my countre *Dere*
 “ Ne make warre upon me nyght ne day.”

Knyghtes Tale. fol. 5. pag. 2. col. 1.

“ And fel in speche of Telophus the king
 “ And of Achilles for his queynte spere
 “ For he couthe with it heale and *Dere*.”

Squier's Tale. fol. 25. pag. 2. col. 2.

“ For though fortune may nat angel *Dere*,
 “ From hye degree yet fel he for his synne.”

Monkes Tale. fol. 83. pag. 2. col. 2.

“ No thyng shall *Dere* them ne dysease them.”

Diues and Pauper. 3d comm. cap. 13.

“ The womans synne was lesse greuous than Adams synne
 “ and lesse *Dered* mankynde.”

Diues and Pauper. 6th comm. cap. 10.

Shakespear, in the *Tempest*, Act 2. Sce. 1. says,

“ We haue lost your son &c.
 “ The fault's your owne,
 “ So is the *Deer'st* oth' losse.”

Again, in *Timon of Athens.* pag. 97.

“ Our hope in him is dead : let us returne,
 “ And straine what other meanes is left unto us
 “ In our *Deere* peril.”

And in *Iulius Cæsar.* Act 2. pag. 120.

“ That I did loue thee Cæsar, O 'tis true :
 “ If then thy spirit looke upon us now,
 “ Shall it not greeue thee *Deerer* then thy death,
 “ To see thy Antony making his peace,
 “ Shaking the bloody fingers of thy foes?”

And, in Hamlet,

“ Would I had met my *Dearest* foe in heauen,
 “ Ere I had euer seene that day.”

Johnson and Malone, who trusted to *their* Latin to explain *his* English, for *Deer* and *Dearest*, would have us read *Dire* and *Direst*; not knowing that *Depe* and *Dependo* mean *hurt* and *hurting*, *mischief* and *mischievous*: and that their Latin *Dirus* is from our Anglosaxon *Depe*, which they would expunge *.

MIRTH—That which dissipateth, viz. care, sorrow, melancholy, &c. the third person singular of the Indicative of *Μύρπαν*. See before MORROW.

* “ Martinius, in voce *pretiosus* censet Angl. *DEARE* affine esse το
 “ *διρπον*, diuturnum; quod majoris pretii sint ac pluris fiant quæ sunt
 “ durabilia. Ita quoque B. *Duyr*, pretiosus derivant a *Duyren*,
 “ durare.” *Junius*.

“ *DEAR* alludit Gr. *Θηρᾶω*, confector, capto, venor; quia quæ pre-
 “ tiosa sunt omnes captant.” *Skinner*.

“ *DIRUS*, *Dei ira* natus.” *Festus*.

“ *DIRUM* est triste, infestum et quasi *Deorum ira* missum.” *Nannius*.
 Servius says it is a Sabine word—“ Sabini et Umbri, quæ nos *Mala*,
 “ *DIRA* appellant.”

Vossius and Dacier will at all events have it from the Greek *Δεινός*;
 N mutato in R.

The Anglosaxons likewise used *ƿorð*, *ƿorðe*, *Mors*, i. e. Quod dissipat (subaud. *Vitam*;) the third person of the same verb *ƿyrpan*, to *Mar*, &c. and having itself the same meaning as *Mirth*; but a different application and *subaudition*. Hence, from *ƿorðe*, MURDER, the French *Meurtre*, and the Latin *Mors*.

GROWTH. The third person of *To Grow*.

BIRTH. The third person of *To Bear*. See before BORN.

RUTH. The third person of *To Rue*. *þrýpian*, misereri.

SHEATH. The third person of *ŕceadan*, segregare. See before *Shade*, and *Shed*.

DROUGHT. A. S. *Drugoð*. It was formerly DRYETH, DRYTH, and DRITH.

“ When ouermuch heate or DRYETH in the matrice is cause
“ of the hynderaunce of conception.”

Byrth of Mankynde. (1540) Boke 3. fol. 83. pag. 1.

“ They whiche be compounde, are in compounde or myxte
“ qualities : as heate and moisture, heate and DRYTHE.”

Castel of Helth. (1541) fol. 3. pag. 1.

“ Hot wynes &c. be noyfull to theym whyche be choleryke,
“ because they be in the highest degree of heate and DRYTHE,
“ aboue

“ aboue the iust temperaunce of mannes body in that complexion.”

Castel of Helth. boke 2. cap. 4. fol. 17. pag. 2.

“ Where great weerineffe or DRITH greueth the body, their ought the dyner to be the lesse.”

Castel of Helth. boke 2. cap. 27. fol. 41. pag. 2.

DROUGHT is, that which *Dryeth*, the third person singular of the Indicative of *Driȝan*, *Driȝan*, arefcere.

DRY, A. S. *Driȝ*, is the past participle of the same verb. As is also DRUGS, a name common to all Europe, and which means *Dryed* (subaud. Herbs, roots, plants, &c.) When we say, that any thing is a mere DRUG; we mean *Dryed up*, worthless.

SLOTH—That which *Sloweth*, or maketh one *Slow*, the third person of the Indicative of *rlapian*. See before SLOW.

STRENGTH—That which *Stringeth*, or maketh one *Strong*, A. S. *ŕtƿenȝ*. See before STRONG*.

* Mer. Casaubon derives STRONG from Εστηριγμενος.

“ Videri potest (says Junius) affine Gr. Στραγγεω vel Στραγγιζω, torqueo, stringo.”

Skinner derives it from the Latin *Strenuus* a Gr. Στενης, asper, acutus: he adds—“ Alludit et Gr. ρωρνω, ρωρνωμι, corroboro.”

MOUTH. (ΜΑΤΣΙΦ)—That which *Eateth*; the third person of the Indicative of ΜΑΤΣΑΝ, Metian, edere *. See before MEAT.

MOTH—The name of an Insect that *eateth* or “*Fretteth* a garment” (ῥητταν, vorare). It is the same word as *Mouth*, differently written, pronounced and applied.

Junius indeed says, of MOTH—“*tanquam sit ex μοχθηρος, pravus; propter importunam scelestissimi infecti malitiam.*”

And Skinner—“*Hoc credo, a μυδαω, uligine putresco.*”

TOOTH (ΤΑΝΣΙΦ)—That which *Tuggeth*; the third person singular of the Indicative of ΤΑΝΣΑΝ, Teogan, to tug.

FAITH. A. S. fæȝð—That which one covenanteth or engageth. It was formerly written FAIETH.

“*Sainct Paule speaketh of them, where he writeth that the tyme shoulde come when some erring in the FAIETH, shoulde prohibite mariage.*”

Dr. Martin. *Of Priestes unlauful Mariages.* chap. 2. pag. 15.

“*The very profession of FAIETH, by the whiche we beleue on the Father, the Sonne, and the Holy Ghoſte, of what writyng haue we this?*”

Id. chap. 2. (pag. 20.)

* Minshew and Junius derive MOUTH from Μυθος, sermo.

“ In fainct Gregories daies, at whose handes Englande was
 “ learned the FAIETH of Chrif.”

Id. chap. 8. (pag. 116.)

It is the third perfon fingular of the Indicative of *pægan*,
pangere, *pagere*, to engage, to covenant, to contract.

SMITH—One who *Smiteth*, fcil. with the hammer, &c.

Thus we have *Blacksmith*, *Whitesmith*, *Silversmith*, *Goldsmith*,
Coppersmith, *Anchorsmith*, &c.

“ A fofte pace he wente ouer the ftrete

“ Unto a SMYTH men callen Dan Gerueys,

“ That in his forge SMITETH plowe harneys,

“ He fharpeth *Shares* and culters befylly.”

Myllers Tale. fol. 14. pag. 2. col. 2.

This name was given to all who *fmote* with the hammer.
 What we now call a carpenter, was alfo antiently called a
 SMITH. The French word *Carpenter* was not commonly ufed
 in England in the reign of Edward the third. The tranflation
 of the New Testament, which is afcribed to Wicliffe, proves
 to us that at that time SMITH and *Carpenter* were fynonymous:
 and the latter then newly introduced into the language.

“ He bigan to teche in a finagoge, and manye heeringe
 “ wondriden in his teching, feiyng, Of whennes ben alle
 “ thefe thingis to this man, and what is the wifdom whiche is
 “ gouun to him, and fuche vertues that ben maad by hife
 “ hondis.

“hondis. Wher this is not a SMITH, ether a *carpentere*, the
“fone of Marie.”

Mark. chap. vi. (V. 2, 3.)

STEALTH—The manner by which one STEALETH.

MONTH—*Moon* was formerly written *Mone*; and MONTH was written MONETH. It means the period in which that planet *Moneth*, or compleateth its orbit.

“And he his trouth leyd to borowe
“To come, and if that he^{liue} maie,
“Ageine within a *Moneth* daie.”

Gower. lib. 4. fol. 67. pag. 1. col. 2.

“His wife unto the sea hym brought
“With all hir herte, and hym besought,
“That he the tyme hir wolde seyne,
“Whan that he thought come ageyne,
“Within, he faith, two MONETHES daie.”

Gower. lib. 5. fol. 79. pag. 2. col. 1.

EARTH—That which one *Ereth* or *Eareth*, i. e. plougheth. It is the third person of the Indicative of *epian*, *arare*, *To Ere*, to *Eare*, or to plough.

“He that *Erith*, owith to *Ere* in hope.”

1 *Corinthies.* cap. 9. (V. 10.)

“I haue an halfe acre to *Erie* by the hygh waye
“Had I *Eried* thys halfe acre and sowed it after
“I woulde wend wyth you.”

Vis. of P. Ploughman. fol. 31. pag. 1.

H h h

“The

“ The mans honde doth what he maie,
 “ To helpe it forth, and make it riche :
 “ And for thy men it delue and dicke,
 “ And *Eren* it with strength of plough.”

Gower. lib. 1. fol. 26. pag. 1. col. 1.

“ I haue, god wotte, a large *feld* to *Ere*,
 “ And weked ben the oxen in the plowe.”

Knichtes Tale. fol. 1. pag. 1. col. 1.

“ His fiue flokkis pasturit to and fra,
 “ Fiue bowis of ky unto his hame reparit,
 “ And with ane hundreth plewis the land he *Arit*.”

Douglas. booke 7. pag. 226.

“ Taucht thame to grub the wyne, and al the art
 “ To *Ere*, and saw the cornes, and yoik the cart.”

Douglas. booke 13. pag. 475.

“ He that *Eres* my land, spares my teame, and giues mee
 “ leaue to inne the crop.”

Alls Well that Ends Well. pag. 233.

“ That power I haue, discharge, and let them goe
 “ To *Eare* the land.”

Richard 2. pag. 35.

Instead of *EARTH*, Douglas and some other antient authors use *ERD*, i. e. *Ered*, *Er'd*—That which is ploughed. The past participle of the same verb.

“ The nicht followis, and euery wery wicht
 “ Throw out the *ERD* has caught anone richt
 “ The found plesand slepe thame likit best.”

Douglas. booke 4. pag. 118.

“ Thare

"Thare speris stikkyng in the ERD did stand."

Douglas. booke 6. pag. 187.

"Of youth thay be accuſtumed to be ſkant,

"The ERDE with pleuch and harrowis to dant."

Douglas. booke 9. pag. 299.

"O thou Faunus, Help, Help, I the pray,

"And thou, Tellus, maiſt nobill god of ERD *."

Douglas. booke 12. pag. 440.

MATH—A. s. Mapeð. The third perſon ſingular of the Indicative of Mapan, metere, *To Mow*.

As *Latter Math*—i. e. That which one moweth later, or after the former mowing.

"Lo, now of al ſic furour and effere

"The lattir *Meith* and terme is preſent here."

Douglas. booke 13. pag. 454.

* Where we now ſay EARTH, the Germans uſe ERDE; which Voſſius derives from the Hebrew. "Ab Hebræo eſt etiam Germanicum ERD." From the Hebrew alſo he is willing to derive *Tellus*. But both ERD and *Tellus* are of Northern origin, and mean—

ERD—That which is *Er-ed*. { Ep-ian.
Ar-are.

Tell-us—That which is *Till-ed*. { Til-ian.
Tol-ere.

And it is a moſt erroneous practice of the Latin etymologiſts to fly to the Hebrew for whatever they cannot find in the Greek: for the Romans were not a mixed colony of Greeks and Jews; but of Greeks and Goths. As the whole of the Latin language moſt plainly evinces.

BROTH—The third person of the Indicative of *Bripan*, conquer. That which one *Bripeð*. Hence the old English saying, of a man who has killed himself with drinking—"He has fairly drunk up his *Broth*:"—The Italian *Brodo* is the past participle of the same verb.—That which is *Bripeð*, *Brod*.

WATH—i. e. where one *Wadeth*, the third person singular of *ʒadan*, *To Wade*; is used commonly in Lincolnshire and in the North, for a *Ford*.

GARTH; i. e. *Girdeth*; is commonly used in the same countries for a yard.

FIFTH	}	In the same manner are formed the names of our ordinal numbers, <i>Fifth</i> , <i>Sixth</i> , <i>Ninth</i> , <i>Tenth</i> , <i>Twentieth</i> , &c. i. e. That unit which <i>Fiv-eth</i> , <i>Six-eth</i> , <i>Nin-eth</i> , <i>Ten-eth</i> , <i>Twenty-eth</i> , &c. or, which maketh up the number <i>Five</i> , <i>Six</i> , <i>Nine</i> , <i>Ten</i> , <i>Twenty</i> , &c.
SIXTH		
NINTH		
TENTH		
&c.		

LENGTH	}	In the same manner are formed our words of ad-measurement, <i>Length</i> , <i>Breadth</i> , <i>Width</i> , <i>Depth</i> , <i>Heigth</i> . Which are respectively the third persons singular, <i>Lengeð</i> , <i>Braedeð</i> , <i>ʒadeð</i> , <i>Dippeð</i> , <i>beapeð</i> , of the Indicatives of <i>Lengian</i> , <i>extendere</i> ; <i>Braedan</i> , <i>dilatare</i> ; <i>ʒadan</i> , <i>procedere</i> ; <i>Dippan</i> , <i>submergere</i> ; <i>beapan</i> , <i>extollere</i> .
BREADTH		
WIDTH		
DEPTH		
HEIGHT		

F.

It has been remarked indeed that Milton always wrote *Heigth*, as our antient authors also did; but the word is now commonly

commonly written and spoken *Height* : which seems to oppose your etymology.

H.

That circumstance does not disturb me in the least : for the same thing has happened to many other words. But this interferes not at all with their meaning nor with their derivation ; though it makes them not quite so easily discoverable.

So it has happened to

MIGHT ; which the Anglosaxons wrote *Mægeð* or *Mæge*, i. e. What one **MAYETH**—*Quantum potest aut valet aliquis*. **MIGHT** is the third person singular of the Indicative of *Magan*, *posse, valere*.

“ **MEATH**, vox agro Linc. usitatissima, ut ubi dicimus, I
“ give thee the **MEATH** of the buying, i. e. tibi optionem et
“ plenariam potestatem pretii seu emptionis facio.”

Skinner.

LIGHT : which the Anglosaxons wrote *Leohteð*, *Leohð*, and *Leohƿ*, i. e. quod illuminat. It is the third person of the Indicative of *Leohƿan*, *illuminare*.

SIGHT : which the Anglosaxons wrote *Sið* and *Siðe*, i. e. that faculty which **SEETH**. The third person singular of the Indicative of *Seon*, *videre*.

This change of *e* for *i* is nothing extraordinary : for, as they wrote *ƿieð* or *ƿið* for *Seeth* ; so they wrote *ƿie* for *See*, and *ƿiene* for *Seen*. And Gower and Chaucer wrote **SIGH** for **SAW**.

“ And

“ And tho me thought that I *fighe*
 “ A great stone from an hille on highe
 “ Fell downe of fodeine auenture.”

Gower. Prol. fol. 4. pag. 2. col. 1.

“ He torneth him all sodenly
 “ And *farwe* a ladie laie him by
 “ Of eightene wynter age,
 “ Whiche was the fairest of visage
 “ That euer in all this worlde he SIGHE.”

Gower. lib. 1. fol. 17. pag. 2. col. 2.

“ Ful fayre was Myrthe, ful longe and high
 “ A fayrer man I neuer SYGH.”

Rom. of the Rose. fol. 123. pag. 2. col. 2.

WEIGHT—A. S. *ƿæȝeð*. The third person singular of the Indicative of *ƿæȝan*; to weigh.—The WEIGHT of any thing, is—That which it *Weigheth*.

WRIGHT: i. e. One that *Worketh*. The third person of the Indicative of *ƿȝpcan*, operari. As *Shipwright*, *Cartwright*, *Wainwright*, *Wheelwright*: One that worketh at *Ships*, *Carts*, *Waggons*, *Wheels*.

R and H, the canine and the aspirate, are the two letters of the alphabet more subject to transposition than any other. So WORK—aliquid *operatum*—which we retain as our substantive, is the regular past tense of *ƿȝpcan*; which, by the addition of the participial termination ED, became WORKED, WORK'D, WORKT. This our ancestors, by substituting H for K or C, wrote *ƿophȝ*, and by transposition *ƿpohȝ*; which we now write WROUGHT, and retain both as past tense and past participle of *ƿȝpcan*, to work.

For

For Fýpceð , our ancestors wrote $\text{Fýph\tau}$; and, by a transposition similar to the foregoing, $\text{Fpýh\tau}$; which with us becomes
WRIGHT.

These words, and such as these, are not difficult to discover. Because the terminating HT , instead of TH , leads to suspicion and detection. But there are many others, such as BLOW, HARM, ALE, KNAVE, ROOM *, &c. which are not so readily suspected

* ROOMTH (in the Anglofaxon Rýmðe ,) the third person singular of Rýman , is the favourite term of Drayton.

“ When wrathful heauen the clouds so lib’rally bestow’d
“ The seas (then wanting ROOMTH to lay their boist’rous load)
“ Upon the Belgian marsh their pamper’d stomachs cast.”

Poly-olbion. Song 5.

“ But Rydoll, young’st and least, and for the others pride
“ Not finding fitting ROOMTH upon the rising side,
“ Alone unto the West directly takes her way.”

Poly-olbion. Song 6.

“ Whose most renowned acts shall founded be as long
“ As Britain’s name is known; which spread themselves so wide
“ As scarcely hath for fame left any ROOMTH beside.”

Poly-olbion. Song 8.

“ Nor let the spacious mound of that great Mercian king
“ (Into a lesser ROOMTH thy burliness to bring)
“ Include thee.”

Poly-olbion. Song 8.

“ Kanutus .

suspected as those I have before mentioned: because, in our modern English, we have totally cast off all the letters of the discriminating termination of the third person singular of the Indicative of those verbs.

Sir Walter Raleigh, in his *History of the World*, instead of BLOW, uses BLOWTH (the third person singular of the Indicative of Blopan, florere) as the common expression of his day.

“ This first age after the flood was, by ancient historians,
 “ called Golden. Ambition and covetousness being as then
 “ but green and newly grown up; the seeds and effects
 “ whereof were as yet but potential, and in the BLOWTH
 “ and bud.”

Part 1. Book 1. Chap. 9. Sect. 3. pag. 107. Edit. 1677.

“ This princess having beheld the child; his form and
 “ beauty, though but yet in the BLOWTH, so pierced her com-
 “ passion, as she did not only preserve it, and cause it to be

“ Kanutus, yet that hopes to win what he did lose,
 “ Provokes him still to fight: and falling back where they
 “ Might field-roomth find at large their ensigus to display,
 “ Together flew again.”

Poly-olbion. Song 12.

“ Besides I dare thus boast, that I as far am known
 “ As any of them all, the South their names doth found;
 “ The spacious North doth me: that there is scarcely found
 “ A ROOMTH for any else, it is so fill'd with mine.”

Poly-olbion. Song 26.

“ fostered;

“ fostered ; but commanded that it should be esteemed as her
“ own.”

Part 1. Book 2. Chap. 3. Sect. 3. pag. 148.

HARM. Our modern word **HARM** was in the Anglosaxon **Ypmð** or **Iepmð**, i. e. Whatsoever *Harmeth* or *Hurteth*: the third person singular of the Indicative of *ypman*, or *Iepman*, *lædere*.

ALE, was in the Anglosaxon **Æloð**, i. e. Quod accendit, inflammatur: the third person singular of the Indicative of *Ælan*, *accendere*, *inflammare*.

Skinner was aware of the meaning of this word, though he knew not *how* it was derived. He says of **ALE**—“ Possit et non
“ absurde deduci ab A. S. *Ælan*, *accendere*, *inflammare*: Quia
“ sc. ubi generosior est (*qualis Majoribus nostris in usu fuit*)
“ spiritus et sanguinem copioso semper, sæpe nimio, calore
“ perfundit.”

KNAVE (A. S. *Enapa*) was probably **Napað**, i. e. **Ne-hapað**, **Genapað**; qui nihil habet: the third person singular of *Nabban*, i. e. *Ne-haban*. So **Genæp**, **Genæpð**, **Næpiz**, **Næpza**, are in the Anglosaxon, mendicus, *Egens*. In the same manner *Nequam* is held by the Latin etymologists to mean *Ne-quicquam*. i. e. One who hath nothing; neither goods nor good qualities. For—“ *Nequam* servum, non malum, sed inutilem significat.” Or, according to Festus—“ Qui ne tanti quidem est, quam
“ quod habetur minimi.”

Of the same sort the Anglosaxons had likewise many other *abstract* terms (as they are called) from others of their verbs: of which we have not in our modern language any trace left. Such as *Ʒrȳð*, the third person singular of the Indicative of *Ʒretan*: *Duȳð*, the third person singular of the Indicative of *Dugan*, &c.

Chaucer indeed has used *GRYTH*.

“ Chrift said : Qui gladio percutit,

“ Wyth fwerde shall dye.

“ He bad his priestes peace and *GRYTH*.”

Plowmans Tale. fol. 94. pag. 1. col. 2.

And from *Duȳð* we have *Doughty* still remaining in the language.

But I think I need proceed no farther in this course: and that I have already said enough, perhaps too much, to shew what sort of *operation* that is, which has been termed **ABSTRACTION**.

ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ &c.

CHAP. VI.

OF ADJECTIVES.

F.

YOU imagine then that you have thus set aside the doctrine of Abstraction.

Will it be unreasonable to ask you, What are these Adjectives and Participles by which you think you have atchieved this feat? And first, What is an *Adjective*? I dare not call it *Noun Adjective*: for Dr. Lowth tells us, pag. 41, “Adjectives are “very improperly called *Nouns*, for they are not the *names of things*.”

And Mr. Harris (*Hermes*, book 1. chap. 10.) says—“Gram-
“marians have been led into that strange absurdity of ranging
“Adjectives with Nouns, and separating them from Verbs;
“though they are homogeneous with respect to Verbs, as both
“sorts denote *Attributes*: they are heterogeneous with respect
“to Nouns, as never properly denoting *Substances*.”

You see, Harris and Lowth concur, that Adjectives are not the names of things; that they never properly denote substances. But they differ in their consequent arrangement. Lowth appoints the Adjective to a separate station by itself amongst the parts of speech; and yet expels the Participle from amongst them, though it had long figured there: whilst Harris classes Verbs, Participles, and Adjectives together under one head, viz. *Attributives* *.

H.

These Gentlemen differ widely from some of their ablest predecessors. Scaliger, Wilkins, Wallis, Sanctius, Scioppius, and Vossius, considerable and justly respected names, tell us far otherwise.

Scaliger, lib. 4. cap. 91. “Nihil differt *concretum* ab abstracto, nisi modo significationis, non significatione.”

Wilkins, Part 1. chap. 3. Sect. 8. “The true genuine sense of a *Noun Adjective* will be fixed to consist in this; that it imports this general notion, of *pertaining to*.”

* Harris should have called them either *Attributes* or *Attributables*. But having terminated the names of his three other classes (*Substantive*, *Definitive*, *Connective*) in *Ive*, he judged it more regular to terminate the title of this class also in *Ive*: having no notion whatever that all common terminations have a meaning; and probably supposing them to be (as the etymologists ignorantly term them) mere *protractiones vocum*: as if words were *wire-drawn*, and that it was a mere matter of Taste in the writer, to use indifferently either one termination or another at his pleasure.

Wallis,

Wallis, pag. 92. "Adjectivum respectivum est nihil aliud
"quam *ipsa vox substantiva*, adjectivè posita."

Pag. 127. "Quodlibet substantivum adjectivè positum de-
"generat in adjectivum."

Pag. 129. "Ex substantivis fiunt Adjectiva copiae, addita
"terminatione *y* &c."

Sanctius, —

F.

I beg you to proceed no farther with your authorities. Can you suppose that Harris and Lowth were unacquainted with them: or that they had not read much more than all which you can produce upon the subject, or probably have ever seen?

H.

I doubt it not in the least. But the health of the mind, as of the body, depends more upon the digestion than the swallow. Away then with authorities: and let us consider their reasons. They have given us but one; and that one, depending merely upon their own unfounded assertion, viz. That Adjectives are not the names of things. Let us try that.

I think you will not deny that *Gold* and *Brass* and *Silk*, is each of them the *name of a thing*, and *denotes a substance*. If then I say—A *Gold*-ring, a *Brass*-tube, A *Silk*-string: Here are the *Substantives* adjectivè posita, yet names of things, and denoting substances.

If

If again I say—A *Golden* ring, A *Brazen* tube, A *Silken* string; Do *Gold* and *Brafs* and *Silk*, cease to be the names of things, and cease to denote substances; because, instead of coupling them with *ring*, *tube* and *string* by a Hyphen thus -, I couple them to the same words by adding the termination *en* to each of them? Do not the Adjectives (which I have made such by the added termination) *Golden*, *Brazen*, *Silken*, (uttered by themselves) convey to the hearer's mind and denote the same things as *Gold*, *Brafs*, and *Silk*? Surely the termination *en* takes nothing away from the substantives *Gold*, *Brafs*, and *Silk*, to which it is united as a termination: and as surely it adds nothing to their signification, but this single circumstance, viz. That *Gold*, *Brafs*, and *Silk* are designated, by this termination *en*, to be joined to some other substantive. And we shall find hereafter that *en* and the equivalent adjective terminations *ed* and *ig* (our modern *y*) convey all three, by their own intrinsic meaning, that designation and nothing else; for they mean *Give*, *Add*, *Join*. And this single added circumstance of “*pertaining to*,” is (as Wilkins truly tells us) the only difference between a substantive and an adjective; between *Gold* and *Golden*, &c.

So the Adjectives *Wooden* and *Woolen* convey precisely the same ideas, are the names of the same things, denote the same substances; as the substantives *Wood* and *Wool*: and the terminating *en* only puts them in a condition to be joined to some other substantives; or rather, gives us notice to expect some other substantives to which they are to be joined. And this is the whole mystery of simple Adjectives. (We speak not here of compounds, *ful*, *ous*, *ly*, &c.)

An Adjective is the *name of a thing* which is directed to be joined to some other *name of a thing*. And the substantive and adjective so joined, are frequently convertible, without the smallest change of meaning: As we may say—A perverse nature, or, A natural perversity.

F.

Mr. Harris is short enough upon this subject; but you are shorter. He declares it “*no way difficult*” to understand the nature of a Participle: and “*easy*” to understand the nature of an Adjective. But to get at them you must according to him, travel to them through the Verb.

He says, (pag. 184.)—“ The nature of *Verbs* being understood, that of *Participles* is no way difficult. Every complete *Verb* is expressive of an *Attribute*; of *Time*; and of an *Affertion*. Now if we take away the *Affertion*, and thus destroy the *Verb*, there will remain the *Attribute*, and the *Time*, which make the essence of the *Participle*. Thus take away the *Affertion* from the *Verb* Γραφει, *Writeth*, and there remains the *Participle* Γραφων, *Writing*; which (without the *Affertion*) denotes the same *Attribute*, and the same *Time*.”

Again, (pag. 186.)—“ The nature of *Verbs* and *Participles* being understood, that of *Adjectives* becomes easy. A *Verb* implies both an *Attribute*, and *Time*, and an *Affertion*. A *Participle* implies only an *Attribute* and *Time*. And an *Adjective* only implies an *Attribute*.”

H. Harris's

H.

Harris's method of understanding *easily* the nature of Participles and Adjectives, resembles very much that of the Wag who undertook to teach the sons of Crispin how to make a shoe and a slipper easily in a minute. But he was more successful than Harris: for he had something to cut away, the Boot. Whereas Harris has absolutely nothing to be so served. For the *Verb* does not denote any *Time*; nor does it imply any *Affertion*. No single word can. Till one single thing can be found to be a couple, one single word cannot make an *Adfertion* or an *Ad-firmation*: for there is *joining* in that operation; and there can be no *junction* of one thing.

F.

Is not the Latin *Ibo* an affertion?

H.

Yes indeed is it, and in three letters. But those three letters contain three words; two verbs and a Pronoun.

All those *common* terminations, in any language, of which all Nouns or Verbs in that language equally partake (under the notion of *declension* or *conjugation*) are themselves separate words with distinct meanings: which are therefore added to the different nouns or verbs, because those additional meanings are intended to be added occasionally to all those nouns or verbs. These terminations are all explicable, and ought all to be explained; or there will be no end of such fantastical writers as this Mr. Harris, who takes fustian for philosophy.

In

In the Greek verb *I-εναι* (from the antient *Eω* or the modern *Ειμι* :). In the Latin verb *I-re* ; and in the English verb *To-Hie*, or to *Hi*, (A. S. *higan* ;) the Infinitive terminations *εναι* and *re* make no more part of the Greek and Latin verbs, than the Infinitive prefix *To* makes a part of the English verb *Hie* or *Hi*. The pure and simple verbs, without any suffix or prefix, are in the Greek *I* (or *Ει* ;) in the Latin *ī* ; and in the English *Hie* or *Hi*. These verbs, you see, are the same, with the same meaning, in the three languages ; and differ only by our aspirate.

In the Greek *βουλ-ομαι* or (as antiently) *βουλ-εω*, or *βουλω*, *βουλ* only is the verb ; and *ομαι*, or *εω*, is a common removeable suffix, with a separate meaning of its own. So in the Latin *Vol-o*, *Vol* is the verb ; and *o* a common removeable suffix, with a separate meaning. And the meaning of *Eω* in the one, and *O* in the other, I take to be *Εγω*, *Ego* : for I perfectly concur with Dr. Gregory Sharpe and others, that the personal pronouns are contained in the Greek and Latin terminations of the three persons of their verbs. Our old English *Ich* or *Ig* (which we now pronounce *I*) is not far removed from *Ego*.

Where we now use *Will*, our old English verb was *Wol* ; which is the pure verb without prefix or suffix.

Thus then will this Assertion *Ibo* stand in the three languages : inverting only our common order of speech,—*Ich Wol Hie* or *Hi*, to suit that of the Greek and Latin ;

English	—	<i>Hi</i>	<i>Wol</i>	<i>Ich.</i>
Latin	—	<i>I</i>	<i>Vol</i>	<i>O</i>
Greek	—	<i>I</i>	<i>Βουλ</i>	<i>εω</i>
			K k k-	They

They who have noticed that where we employ a *w*, the Latin employs a *v*; and where the Latin employs a *v*, the Greek uses a β (as $\Delta\alpha\beta\iota\delta$, $\beta\epsilon\sigma\pi\epsilon\sigma\iota\alpha\nu\omicron\varsigma$, &c.); will see at once, that *Wol*, *Vol*, *Boul*, are one and the same word. And the progress to *Ibo* is not very circuitous nor unnatural. It is *Iboul*, *Ibou*, *Ibo*. The termination *Bo* (for $\beta\omicron\upsilon\lambda\epsilon\omega$) may therefore well be applied to denote the future time of the Latin verbs; since its meaning is *I Will* (or *Will*). So it is, *Amaboul*, *Amabou*, *Amabo*, &c.*.

* When Varchi undertook to shew that the Italian language had more *Tenses* than the Greek and Latin; Castelvetro objected that the Italian had no *Future Tense*, as the Latin had.—“Conciossiacosachè la lingua nostra manchi d'un *Tempo* principale, cio è del futuro, nol potendo significare con una voce semplice: ma convenendo che lo significhi con una composta; cio è con lo 'nfinito del verbo e col presente del verbo *Ho*: come *Amare Ho*, *Amare Hai*, *Amare Ha*,” &c.

Castelvetro accounts very properly for the Italian future Tense *Amerò*, *Amerai*, *Amera*, (and so he might for *Sarò*, &c. i. e. *Effere*, *Ho*, &c.) But it seems to me extraordinary that he should have supposed it possible that the Latin, or any other language, could, by the simple verb alone, signify the additional circumstances of *Manner*, *Time*, &c. without additional sounds or words to signify the added circumstances: and that he should imagine that the distinguishing terminations in any language were not also added words; but that they sprouted out from the verb as from their parent stock. If it were so; how would he account for the very different fruit borne by the same plant, in the same soil, at different times? Antiently the Romans said *Audi-bo*: then *Audi-am*: now *Udir-ò*, i. e.

Audi(re) <i>Volo</i>	—	I <i>will</i> to hear.
Audi(re) <i>Ama</i>	—	I <i>desire</i> to hear.
Udir(e) <i>Ho</i>	—	I <i>have</i> to hear.

But

But let us, if you please, confine ourselves at present to Mr. Harris. He says—"Take away the *Affertion* from the verb "Γραφει, *Writeth*, and there remains the *Participle* Γραφων, "Writing."—This is too clumsy to deserve the name of legerdemain. Take away *ει* and *eth* from Γραφει and *Writeth*, and there remain only Γραφ and *Writ*: which are indeed the pure verbs: and a man must be perfectly blind not to see that they are all which remain, until Harris whips in the other terminations *ων* and *ing*. But let us wilfully shut our eyes, and pass over this clumsy trick of his: how will he now *destroy* the *Participle*, as he before *destroyed* the *Verb*; and so get on to his *Adjective*? He cannot. He does not even attempt it. Nor can he ever arrive at an *Adjective* through a *Verb*.

In Γραφ and *Writ* there is neither *Affertion* nor *Time*. And if there had been, as Harris supposed, an *Affertion* implied by those words; it must, by his own doctrine, have been implied by the terminations *ει* and *eth*: for by removing *ει* and *eth*, he says, he takes away the *Affertion* and thereby destroys the *Verb*.

Again, If in Γραφων and *Writing* there had been any denotation of *Time*; it must have been in the terminations *ων* and *ing*. By the taking away of which terminations, he would, if he could (by following his former process) have *destroyed* the *Participle* and arrived at an *Adjective*, without any denotation of *Time*. But here his process failed him: and he has given us no *Adjective*, by *destroying* the *Participles* Γραφων and *Writing*.

F.

Though there can be no *Affertion* without a verb ; I am not, with Mr. Harris, ready to contend that there can be an *Affertion* by the *Verb* alone. But I have always hitherto believed, and still continue to believe, that *Time* is denoted both by Verbs and Participles.

H.

If you are satisfied concerning the Adjective, I will willingly proceed with you to an examination of the latter point. If not, continue in your present belief ; that we may not confound our subjects.

F.

You have always expressed a high opinion of Richard Johnson : and, in what you condemn, Lowth has only followed his directions.

R. Johnson says—" It had been better in the enumeration of
 " the Parts of Speech, to have made the Substantive and the
 " Adjective two distinct parts of speech : and to have comprehended the Participle under the Adjective. For the Substantive and the Adjective are two very different parts of
 " speech." And again,—“ The question is, whether the Adjective be a *Noun*, or *Name of a thing* ; that is, whether it be
 " *equally* so with the Substantive. Now I suppose nobody will
 " say the Adjective is *equally*, or *as much* the *Name of a thing*, as
 " the Substantive. The Substantive represents *All* that is essential

“ tial to the nature of the thing : as *Homo*, or *Man*, represents
 “ *Animal rationale*, or A rational living creature. But *Bonus*,
 “ *Good*, represents only an *accidental quality* ; which, though
 “ morally necessary is not naturally so, but merely *accidental*.
 “ So that though a *Man* may be called *Good* : and therefore
 “ *Good*, in some sense, may be said to be his *name* ; yet it is not
 “ *equally* or *as much* his name, as *Man*. This last representing
 “ all that is *essential* to his nature ; the other only what is
 “ *accidental*.”

Ben. Johnson, whom you likewise esteem, followed the opinion of Frischlinus ; that the distinction between substantive and adjective arises from the latter's being common to three genders.—“ For a substantive is a Noun of one only gender, or
 “ (at the most) of two. And an Adjective is a Noun of three
 “ genders, being always infinite.”

And some Grammarians have said that an Adjective only connotes, and means nothing by itself.

“ Nel modo che l'*Accidente* s'appoggia alla *Sustanza*, l'*Aggiuntivo* s'appoggia al *Sustantivo*.”—“ E come l'*Accidente* non
 “ puo star senza la *Sustanza*, cosi (gli *Aggiuntivi*) non possono
 “ star nell' orazione senza un *Sustantivo* : e standovi, non vi
 “ starebbon a proposito ; perchè non significherebbon *Niente*.”

Buonmattei.

H.

The opinion of Frischlinus is sufficiently confuted by Vossius.

fius *. And, notwithstanding R. Johnson's confident assertion that nobody would say so, I maintain that the *Adjective* is *equally and altogether as much* the *Name of a Thing*, as the *Noun substantive*. And so say I of ALL words whatever. For that is not a *word* which is not the *name* of a thing. Every word, being a sound *significant*, must be a *sign*; and, if a *sign*, the *Name*, of a *Thing*. But a *Noun substantive* is the *Name* of a thing—and *nothing more*. And indeed so says Vossius—
 “Nec rectius Substantivum definitur—Quod aliquid per se significat.—Nam omnis vox ex instituto significans, aliquid significat per se.”

De Analog. lib. 1. cap. 6.

I mean not to withdraw any portion of the respect which I have always declared for R. Johnson, B. Johnson, or Buonmattei. But it does not follow that I should be compelled *jurare in verba* upon every thing they have advanced. They were Grammarians, not Philosophers. Were I to compose in Latin, I certainly should not venture to use an uncommon supine or a compared participial, without first consulting R. Johnson: but for the philosophy of language I cannot consider him as an authority. How strangely does he here impose upon himself with his example of *Good Man*: concluding, because *Good* does not signify the *same thing* which *Man* signifies, that therefore *Good* signifies nothing, i. e. is not the *name* of any thing. So, if he had reversed his instance and chosen this—*Human Goodness*:—He must, by the same kind of

* De Analogia. lib. 1. cap. 6.

reasoning,

reasoning, have concluded that *Goodness* was, but that *Human* was not the *Name* of a thing. Still more absurd will this appear, if, instead of *Human*, we employ Wallis's Adjective and say—*Man's Goodness*: for then (if Wallis is right in regard to the genitive) this reasoning will prove that—*Man's*—is not the name of a thing.

But, to return to R. Johnson's instance of *Good Man*.

“ The substantive *Man* (he says) represents all that is essential to the nature of the thing; but the adjective *Good* represents only an *Accidental* quality.” Which, when well considered, amounts to no more than this: That the substantive *Man* represents all that is signified by the term *Man*; but that the adjective *Good* does not represent any idea that is signified by the term *Man*. And this is very true. But whoever will reflect a moment, will see that each of these words, both *Good* and *Man*, represents equally all that is essential to the nature of the thing of which *Good* and *Man* is respectively the sign. *Good* indeed does not represent (i. e. is not the sign of) any idea signified by the term *Man*, nor was it intended: any more than the term *Man* represents (i. e. is the sign of) any idea signified by the term *Good*. But *Good* represents all the ideas signified by the term *Goodness*. And all the difference between a substantive (as *Goodness*) and its corresponding adjective (*Good*) is; that, by some small difference of termination, we are enabled when we employ the sign of an idea, to communicate at the same time to the hearer, that such sign is then meant to be added to another sign in such a manner as that the two signs together may answer the purpose of one complex term. This con-

contrivance is merely an Abbreviation in the *sorts of words* to supply the want of an Abbreviation in *Terms*. For Instance—A *Holy Man*. Here is a difference of termination in one sign—*Holiness*—to shew us that it is to be joined to another sign—*Man*: and that these two together are to serve the purpose of one complex term. In this last instance, our language enables us to exchange them both for one complex term, (which we cannot do with *Good Man*) and, instead of a *Holy Man*, to say a *Saint*.

In some cases our language is so deficient as not to enable us to use either of these methods, when we want to express a certain collection of ideas together; and we then have recourse sometimes to Prepositions, and sometimes to another expedient: If we speak, we do it by joining the terms close in pronunciation: if we write, we do it by using a mark of junction, thus—. Which mark is not a word nor a letter, because it is not the sign of a sound; but is itself, what a word should be, the immediate sign of an idea; with this difference, that it is conveyed to the eye only, not to the ear. Thus *Sea-weed*, *Ivory-wand*, *Shell-fish*, *River-god*, *Weather-board*, *Hail-storm*, *Country-house*, *Family-quarrel*, &c.

For these collections of ideas our language does not furnish us either with a complex term, or with any change of termination to *Sea*, *Ivory*, *Shell*, *River*, *Weather*, *Hail*, *Country*, *Family*, &c. by which to communicate to the hearer our intention of joining those terms to some other term.

That

That an Adjective therefore cannot (as the Grammarians express it) “*stand by itself*,” but must be joined to some other “*noun* ;” does not proceed from any difference in the nature of the *idea* or of the *thing* of which the Adjective is the sign : but from hence, that having added to the sign of an idea that change of termination which, by agreement or common acceptance, signifies that it is to be joined to some other sign, the hearer or reader expects that other sign which the adjective termination announces. For the adjective termination of the sign sufficiently informs him, that the sign, when thus *adjectived*, is not to be used by itself or to stand alone ; but is to be joined to some other term*.

Yet we very well know by the Adjective alone, as well as by the substantive alone, of what idea or collection of ideas the term mentioned (whether Adjective or Substantive) is the sign :

* Though most languages are contented to give a distinguishing termination only to the *added* sign ; In the Persian language the sign which is to *receive* the addition of another sign to it, has a distinguishing termination to inform the reader when it is to *receive* an addition. So that in the Persian language there are Substantives which cannot *stand alone*, but must be joined to some other word in the same sentence. But I hope it is not necessary to travel so far as to Persia, to convince our grammarians of the impropriety of making its inability to stand alone in a sentence, the distinguishing mark of an Adjective ; if they will be pleased only to recollect, that no *Substantive*, in any of its oblique cases, can stand alone any more than the Adjective. And this latter circumstance might perhaps incline Wallis to call our Genitive, an Adjective : for *Man's* cannot stand alone, any more than *Human*.

though we do not know, till it is mentioned, to what other sign the *Adjective* sign is to be added.

It is therefore well called *Noun adjective* : for it is the *Name of a thing*, which may coalesce with another *Name of a thing*.

But if indeed it were true that Adjectives were not the names of things ; there could be no *Attribution* by Adjectives : for you cannot *attribute Nothing*. How much more comprehensive would any term be by the attribution to it of *Nothing* ? Adjectives therefore, as well as Substantives, must equally denote Substances : and Substance is *attributed* to Substance by the *adjective* contrivance of language.

F.

Not so. You forget the distinction which Scaliger makes between *Substance* and *Essence*.

“ *Substantiæ* appellatione abusi sunt pro *Essentia* : sicuti
 “ Græci nomine *ουσιας*, in prædicamento. Namque *ουσια* etiam
 “ convenit rebus extra prædicamenta, ut Deo. At *Substantia*
 “ neque extra prædicamenta, neque in omnibus ; sed in iis
 “ tantum quæ substant *Accidentibus*.”

It is not therefore necessary that Adjectives should denote Substances, or else that there would be nothing attributed by their means.

H.

Well. I care not whether you call it *Substance* or *Essence* or *Accident*, that is *attributed*. Something must be attributed,
 3 and

and therefore denoted by every Adjective. And *Effence*, *Substance* and *Accident*, are all likewise denoted by Substantives—by *grammatical* substantives at least. For, pray, what is Scalliger's own consequence from the words you have quoted?—That *Whiteness* is not a *Substantive*, but *Nomen essentiale*. By which reasoning, you see, the far greater part of *grammatical* substantives are at once discarded, and become *Accidentalia*, or philosophical Adjectives. But that is not all the mischief: for the same kind of reasoning will likewise make a great number of the most common *grammatical* Adjectives become philosophical Substantives, as denoting *Substances*. For both *Substances* and *Essences* (if you chuse to have those terms, those *ignes fatuos*) are equally and indifferently denoted sometimes by *grammatical* substantives and sometimes by *grammatical* adjectives.

And this difficulty has at all times puzzled all the grammarians who have attempted to account for the parts of speech by the single difference of the *Things* or *Ideas* of which the different sorts of words were supposed to be the signs. And though every one who has made the attempt, has found it miscarry in his hands; still each has pursued the beaten track, and employed his time and pains to establish a Criterion which, in the conclusion, each has uniformly abandoned. And they all come at last to such paltry jargon as this of the authors of the *Encyclopedie*—"Ce sont des Noms substantifs *par Imitation*." They must equally be obliged to acknowledge that *substantial* Adjectives are also des Noms adjectifs *par imitation*. Thus *Essential* terms are *grammatical* substantives only by imitation: and *Substantial* terms are *grammatical* adjectives only by imita-

tion: and unfortunately this does not happen only now and then, like an exception to a general rule; but this perplexing *imitation* is so universally practised, that there is not any *Accident* whatever which has not a *grammatical* substantive for its sign, when it is not attributed: nor is there any *Substance* whatever which may not have a *grammatical* Adjective for its sign, when there is occasion to attribute it. They are therefore forced to give up at last every philosophical difference between the parts of speech, which they had at first laid down as the cause of the distinction; and are obliged to allow that the same words (without any alteration in their meaning) are sometimes of one part of speech and sometimes of another.—“ Ces mots
 “ font pris tantôt *adjectivement*, tantôt *substantivement*. Cela
 “ depend de leur service. *Qualifient-ils?* Ils font Adjectifs.
 “ Designent-ils des Individus? Ils font donc Substantifs.”

Cela depend de leur service!—Does it so? In the name of Common sense then and Common patience, why have you troubled us with a heap of stuff upon which it does not depend? But however neither is this altogether true. Cela ne depend pas de leur service. The same word is not sometimes an Adjective and sometimes a Substantive. But it is true that some languages have such defects, that, for want of an adjective distinction to some of their terms, they are forced to attribute the term itself without any adherent intimation of its attribution. Which defect (*viz.* the want of an *adjective* termination) was, I suppose, originally the case with all terms in the rude state of all languages: and this defect still continues most in the most imperfect and unimproved languages. The want of an *adjective* termination to the signs of ideas, is more easily borne

borne in languages where the *added* sign is closely joined to the sign which it is intended to accompany. But, without an *adjective* termination, all transposition would be excluded: and therefore the transposed languages are never so deficient in this respect, as the others. In English, instead of *adjectiving* our own substantives, we have borrowed, in immense numbers, *adjectived* signs from other languages; without borrowing the *unadjectived* signs of those same ideas: because our authors frequently found they had occasion for the former, but not for the latter. And, not understanding the nature of language, or the nature of the very benefit they were receiving; they did not, as they might and should have done, improve their own language by the same contrivance within itself; but borrowed from other languages abbreviations ready made to their hands.

Thus they have incorporated into the English,

For the Substantives,

The foreign Adjectives,

Child	-	-	Infant, Infantine.
Boy	-	-	Puerile.
Man	-	-	Virile, Human, Masculine, Male.
Woman	-	-	Female, Feminine, Effeminate.
Mind	-	-	{ Mental, Magnanimous, Pusillanimous, Unanimous.
Birth	-	-	Natal, Native.
Life	-	-	Vital, Vivacious, Vivid, Amphibious.
Body	-	-	Corporal, Corporeal.
Flesh	-	-	Carnal, Carnivorous.
Blood	-	-	Sanguine, Sanguinary.
Skin	-	-	Cutaneous.

Heart

Heart	-	-	Cordial, Cardiac.
Marrow	-	-	Medullary.
Womb	-	-	Uterine.
Bowels	-	-	Visceral.
Navel	-	-	Umbilical.
Lungs	-	-	Pulmonary.
Side	-	-	Lateral, Collateral.
Head	-	-	Capital, Chief, Cephalic.
Elbow	-	-	Cubital.
Nose	-	-	Nasal.
Hair	-	-	Capillary.
Eye	-	-	Ocular.
Sight	-	-	Visual, Perspicuous, Conspicuous, Optic.
Smell	-	-	Olfactory.
Eyebrow	-	-	Supercilious.
Tear	-	-	Lachrymal.
Ear	-	-	Auricular.
Hearing	-	-	Auditory.
Mouth	-	-	Oral.
Speech	-	-	Loquacious, Garrulous, Eloquent.
Tooth	-	-	Dental.
Lip	-	-	Labial.
Throat	-	-	Guttural, Jugular.
Spittle	-	-	Salival.
Breast	-	-	Pectoral.
Bosom	-	-	Gremial, Sinuous.
Shoulder	-	-	Humeral.
Hand	-	-	Manual, Dexterous, Sinister, Sinistrous.
Taste	-	-	Insipid.
Word	-	-	Verbal, Verbose.

Thought

Thought	-	-	Pensive.
Finger	-	-	Digital.
Groin	-	-	Inguinal.
Thigh	-	-	Femoral.
Leg	-	-	Crural, Isosceles.
Foot	-	-	Pedal.
Death	-	-	Mortal.
Carcass	-	-	Cadaverous.
Father	-	-	Paternal.
Mother	-	-	Maternal.
Brother	-	-	Fraternal.
Husband	-	-	Marital.
Wife	-	-	Uxorious.
Whore	-	-	Meretricious.
Guardian	-	-	Tutelar, Tutelary.
Rival	-	-	Emulous.
Foe	-	-	Hostile, Inimical.
King	-	-	Regal, Royal.
Folk	-	-	Vulgar.
Shepherd	-	-	Pastoral.
Priest	-	-	Sacerdotal, Presbyterian.
Being	-	-	Essential.
Thing	-	-	Real.
Kind	-	-	General, Generic, Congenial.
Dog	-	-	Canine.
Cat	-	-	Feline.
Calf	-	-	Vituline.
Cow	-	-	Vaccine.
Lion	-	-	Leonine.
Eagle	-	-	Aquiline.

Horfe	-	-	Equeſtrian.
Whale	-	-	Cetaceous.
Worm	-	-	Vermicular.
World	-	-	Mundane.
Earth	-	-	Terreſtrial.
Sea	-	-	Marine, Maritime.
Water	-	-	Aqueous, Aquatic.
Ice	-	-	Glacial.
Fire	-	-	Igneous.
Wood	-	-	Sylvan, Savage.
Heaven	-	-	Celeſtial.
Iſland	-	-	Infular.
Shore	-	-	Littoral.
Room	-	-	Local.
Boundary	-	-	Conterminous.
Light	-	-	Lucid, Luminous.
Ground	-	-	Humble.
Way	-	-	Devious, Obvious, Impervious, Trivial.
Sun	-	-	Solar.
Moon	-	-	Lunar, Sublunary.
Star	-	-	Aſtral, Sideral, Stellar.
Year	-	-	Annual, Perennial, Biennial; Anniverſary.
Time	-	-	Temporal, Temporary, Chronical.
Day	-	-	Diurnal, Hodiernal, Meridian, Ephemeral.
Sunday	-	-	Dominical.
Holiday	-	-	Feflive, Fefival.
Night	-	-	Nocturnal, Equinoctial.
Week	-	-	Hebdomadal.
Winter	-	-	Brumal.
Spring	-	-	Vernal.

Summer

Summer	-	-	Festival.
Beginning	-	-	Initial.
End	-	-	Final, Infinite.
House	-	-	Domestic.
Kitchen	-	-	Culinary.
Field	-	-	Agrestic, Agrarian.
Wall	-	-	Mural.
Hinge	-	-	Cardinal.
Country	-	-	Rural, Rustic.
Town	-	-	Oppidan.
Grape	-	-	Uveous.
Glass	-	-	Vitreous.
Seed	-	-	Seminal.
Root	-	-	Radical.
Money	-	-	Pecuniary.
Egg	-	-	Oval.
Milk	-	-	Lacteal.
Meal	-	-	Farinaceous.
Shell	-	-	Testaceous.
Ring	-	-	Annular.
Ship	-	-	Naval, Nautical.
Pitch	-	-	Bituminous.
Mixture	-	-	Miscellaneous, Promiscuous.
Flock	-	-	Gregarious, Egregious.
Health	-	-	Salutary, Salubrious, Insane.
Disease	-	-	Morbid.
Hatred	-	-	Odious.
Love	-	-	Amorous, Amatory.
Fear	-	-	Timorous, Timid.
Treachery	-	-	Insidious.

M m m

Belief

Belief	-	-	Credulous.
Will	-	-	Voluntary, Spontaneous.
Sorrow	-	-	Trist.
Grief	-	-	Dolorous.
Pride	-	-	Superb, Haughty, Fastuous.
Flattery	-	-	Adulatory.
Faith	-	-	Fiducial.
Lust	-	-	Libidinous.
Disgrace	-	-	Ignominious.
Sleep	-	-	Soporiferous.
Reason	-	-	Rational.
Revenge	-	-	Vindictive.
Strength	-	-	Robust.
Age	-	-	Primæval.
Want	-	-	Indigent.
Blame	-	-	Culpable.
Plenty	-	-	Copious.
Sweat	-	-	Sudorific.
Hurt	-	-	Noxious.
Advice	-	-	Monitory.
Law	*	-	Legal, Loyal.
Threat	-	-	Minatory.
Danger	-	-	Perilous.
Theft	-	-	Furtive.
Thanks	-	-	Gratuitous.
Help	-	-	Auxiliary.
Gain	-	-	Lucrative.
Hire	-	-	Mercenary, Stipendiary.
Burthen	-	-	Onerous.
Tax	-	-	Fiscal.

Step	-	-	Gradual.
Leap	-	-	Defultory.
Treaty	-	-	Federal.
Trifle	-	-	Nugatory.
Noise	-	-	Obstreperous.
Rule	-	-	Regular.
Point	-	-	Punctual.
Sale	-	-	Venal.
Wound	-	-	Vulnerary.
Marriage	-	-	Conjugal, Nuptial, Connubial.
War	-	-	Martial, Military.
West	-	-	Occidental.
East	-	-	Oriental.
Alone	-	-	Sole, Solitary.
Two	-	-	Second.
Vessel	-	-	Vascular.
Church	-	-	Ecclesiastical.
Parish	-	-	Parochial.
People	-	-	{ Popular, Populous, Public, Epidemical, Endemial.
Alms	-	-	Eleemosynary *.
&c.			&c.

The

* With the Christian religion were very early introduced to our ancestors the Greek words, *Church*, *Parish*, *People*, *Alms*: which they corrupted and used as substantives, a long time before they wanted them in an *adjectived* state. When the latter time arrived, they were incapable of *adjectiving* these words themselves, and were therefore forced to seek them in the original language. Hence the Adjectives are not so corrupt

The adoption of such words as these, was indeed a benefit and an improvement of our language; which however would have been much better and more properly obtained by *adjectiving* our own words. For, as the matter now stands, when a poor foreigner has learned all the names of things in the English tongue, he must go to other languages for a multitude of the *adjectived* names of the *same things*. And even an unlearned native can never understand the meaning of one quarter of that which is called his native tongue.

F.

You have not all this while taken any notice of the account given of the *Adjective* by Messrs. de Port Royal. And I wonder at it the more; because I know they have always been especial favourites of yours.

H.

They likewise make *Substance* and *Accident* the foundation of the difference between *Substantive* and *Adjective*: and that, I think, I have already sufficiently confuted.

F.

True. But they acknowledge that this distinction is not observed in languages at present. They only affirm that it was

seven as the Substantives. And hence the strange appearance of *Eleemosynary*, a word of ~~eight~~ *seven* syllables, as the Adjective of the monosyllable *Alms*; which itself became such by successive corruptions of Ελεημοσυνη, long before its Adjective was required: having successively exhibited itself as *Almosine*, *Almosie*, *Almose*, *Almes*, and finally *Alms*: whilst in the French language it appeared as *Almosine*, *Almosne*, *Aumosne*, *Aumône*.

originally

originally the cause of the difference *. But they say, that, after this had been done by the first Framers of language, Men did not *stop* there, but proceeded farther; and signified both *Substance* and *Accident* indifferently (as we see all languages now do) either by Substantives or Adjectives; sometimes by the one and sometimes by the other.

H.

If this distinction between Substance and Accident does not cause the difference between our Substantives and Adjectives, why is it now proposed to us as such?

* “ Les objets de nos pensées sont ou les choses, ce qu'on appelle
 “ ordinairement *Substance*; ou la maniere des choses ce qu'on appelle
 “ *Accident*. Et il y a cette difference entre les choses ou les *Substances*,
 “ et la maniere des choses ou des *Accidents*; que les *Substances* sub-
 “ sistent par elles-mêmes, au lieu que les *Accidents* ne sont que par les
 “ Substances. C'est ce qui a fait la principale difference entre les mots
 “ qui signifient les objets des pensées. Car ceux qui signifient les *Sub-*
 “ *stances* ont été appelés *Noms Substantifs*; et ceux qui signifient les
 “ *Accidents*, en marquant le sujet auquel ces accidents conviennent,
 “ *Noms Adjectifs*. Voilà la *premiere Origine* des noms Substantifs et
 “ Adjectifs. Mais on n'en est pas demeuré là: et il se trouve qu'on ne
 “ s'est pas tant arrêté à la signification, qu'à la maniere de signifier.
 “ Car, parceque la *Substance* est ce qui subsiste par soi-même, on a
 “ appelé *Noms Substantifs* tous ceux qui subsistent par eux-mêmes dans
 “ le discours; encore même qu'ils signifient des *Accidents*. Et au con-
 “ traire, on a appelé *Adjectifs* ceux-mêmes qui signifient des *Substances*,
 “ lorsque par leur maniere de signifier ils doivent être joints à d'autres
 “ noms dans le discours.”

F.

Aye, But this was *originally* the cause.

H.

Was it indeed? Pray, When? Where? In the remains of what rude language is any trace of this to be found? I assert hardily, in none. I maintain that it was not originally, or at any time, the cause of the difference between Substantive and Adjective in any language. But they say, men did not *stop* there; but *proceeded* farther. *Proceeded!* To do what? Why, to do directly the contrary. Can this be called *Proceeding*? What a wretched abuse of words is this; and what gross shifting; in order to appear to give a solution of what they did not understand. However, by this proceeding, you see we must abandon totally their first Criterion. For it now turns out, that Adjectives are indifferently the signs both of Substances and Accidents: and Substantives are indifferently the signs both of Accidents and Substances. So that we are now just where we were, without any Criterion at all: for the progress has destroyed the Criterion. The original cause of the distinction and the progress of it, operate together like the signs *plus* and *minus*, leaving nothing to our quotient of knowledge.

However let that pass. It is only so much time thrown away in appearing learned. Come, Let us now, if you please, have some Criterion which they will stand by. What now do they lay down as the real difference between an Adjective and a Substantive?

F.

The real remaining difference, according to them, is, that a Substantive has but *one* signification*: it is the sign of that which it signifies, i. e. that which you understand by it; and no more. But an *Adjective* has *two* significations: It is not only the sign of that which you understand by it, and which they call its *distinct* signification; but it is also the sign of something which you do not, and never can understand by it alone: and this last they call its *confused* signification.

H.

Confused! You understand them, I suppose, to mean, like Mr. Harris, an *obscure* signification.

F.

Yes, an *obscure* signification. But you must remember that, though this signification is *confused*, it is the most *direct* †. And that the *distinct* signification is the most *indirect*.

So.

* “Ce qui fait qu'un Nom ne peut subsister par soi-même, est, quand
“ outre sa signification *distincte*, il en a encore une *confuse*; qu'on peut
“ appeller *Connotation*. Cette connotation fait l'*Adjectif*.”

† “Il ne faut pas conclure que les Adjectifs signifient plus *directement*
“ la forme que le sujet; comme si la signification la plus *distincte* étoit
“ aussi la plus *directe*. Car, au contraire, il est certain qu'ils signifient
“ le sujet *directement*, et comme parlent les grammairiens, *In Recto*,
“ quoique plus *confusément*: et qu'ils ne signifient la forme qu'*indi-*
“ *rectement*, et comme ils parlent encore, *In Obliquo*, quoique plus
“ *distincte-*

H.

So then it appears at last, that the distinguishing Criterion of an *Adjective* is this *obscure* signification: for a clear, *distinct* signification the *Adjective* has in common with the *Substantive*. —“*Blanc* signifie la *Blancheur* d’une manière aussi *distincte* que “ le mot même de *Blancheur*.” —

Now is it necessary here, in order to shew the absurdity of this account, to repeat again that an *obscure* (i. e. an unknown signification) is not any signification? Besides, there is a gross mistake made between an *adjected* and an *adjective* word: that is, between a word *laid close* to another word, and a word which *may lye close* to another word. Let me ask you, How is it with any *Adjective* taken by itself? Till it is joined to some other word, can you possibly discover what you call its *confused* meaning? *Blanc* has its *distinct* meaning when mentioned by itself; and it is then an *Adjective*. But what you call its *confused* meaning can never appear till it is *adjected*: and is then shewn *only and altogether* by the word to which it is *adjected*. For, if it were otherwise, it would follow, that the same word *White* must be, at the same time, the sign of *Horse* and *House* and *Man*, and every thing else to which the *Adjective White* may at any time be added. And, what is still more,

“ *distinctement*. Ainsi, *Blanc*, candidus, signifie *directement* ce qui a de
 “ la *Blancheur*, habens candorem; mais d’une manière fort *confuse* ne
 “ marquant en particulier aucune des choses qui peuvent avoir de la
 “ blancheur. Et il ne signifie qu’*indirectement* la blancheur; mais
 “ d’une manière aussi *distincte* que le mot même de *Blancheur*, candor.”

the

the Substantives themselves would at once be stripped of their rank and definition, of being the signs of ideas; and would become the mere lights to make visible the *confused* and *obscure* signification of the Adjectives.

But surely I need say no more concerning the *Adjective*: or take up your time with combating its signification *in recto* and *in obliquo*.

As little notice do the dull *Modificatives* of Buffier* deserve; or the gay *Lacqueys* of the pleasant Abbé Girard: who, after providing

* “ Ils sont dits *Noms Adjectifs*, quand les objets sont considérés
 “ comme revêtus de quelques qualités; parce qu'ils ajoutent une qualité
 “ à l'objet. Mais, *au fond*, l'objet n'est bien designé que par les *Noms*
 “ Substantifs, qui *par cet endroit*, sont proprement les seuls *Noms*. *Au*
 “ *fond*, les *Adjectifs* sont de vrais *Modificatifs* des noms: mais nous les
 “ regardons ici *comme* des noms, en tant qu'ils representent moins une
 “ qualité ou circonstance de l'objet, que l'objet même en tant que
 “ revêtu de cette qualité ou circonstance.

“ C'est une sorte de subtilité que nous indiquons pour prevenir celles
 “ qu'on pourroit nous objecter. N'omettons pas une reflexion importante:
 “ savoir, qu'un *Nom Adjectif* devient souvent *Substantif*. En effet sa
 “ nature étant d'exprimer la qualité d'un objet, si cette qualité est le
 “ sujet même dont on parle, alors selon notre principe generale ce sera
 “ un *Nom Substantif*.

“ On demande, si le nom de *Roi* est *Substantif* ou *Adjectif*? Il est
 “ l'un et l'autre selon l'emploi qu'on en fait.

“ Au reste, tous les noms qui, d'eux-mêmes sont *Adjectifs*, ne sont
 “ pas *censez* tels dans l'usage commun de la grammaire; qui depend en
 “ ce point comme en une infinité d'autres, d'un *usage arbitraire*. Car

N n n

“ elle

providing his *Substantive* with *Running Footmen* to announce his approach (in the *Article*) could do no less for a word of such importance than furnish him, when occasion offered, with a numerous train in livery, to support the eclat of his appearance *.

If, in what I have said of the *Adjective*, I have expressed myself clearly and satisfactorily; you will easily observe that *Adjectives*, though convenient abbreviations, are not *necessary* to language: and are therefore not ranked by me amongst the *Parts of Speech*. And perhaps you will perceive in the misapprehension of this useful and simple contrivance of language, one of the foundations of those heaps of false philosophy and

“ elle n'appelle ordinairement *Adjectifs*, que ceux qui sans changer, ou
 “ sans *presque* changer d'inflexions et de terminaison, se joignent indif-
 “ feremment à des noms substantifs de divers genres; c'est à dire à des
 “ noms qui reçoivent avant eux la particule *Le*, ou la particule *La*, &c.
 “ Au contraire les mots *Roi*, *Magistrat*, &c. ne sont jamais *censez*
 “ *Adjectifs* dans l'usage de la grammaire: quoiqu'ils le soient en effet
 “ tres souvent.”

* “ Les *Adjectifs* ne sont destinés qu'à un *service subalterne*, consistant
 “ à qualifier les denominations. Ils sont du *cortège* des *Substantifs*, en
 “ portent les *Livrées*, et servent à leurs decorations. Voilà pourquoi
 “ on leur a donné le nom d'*Adjectifs*, qu'annonce un personnage *de la*
 “ *suite* d'un autre. Cependant quoique placés dès leur origine dans
 “ l'état de dependance et de *soumission*, ils ne laissent pas que d'être par
 “ leurs couleurs et par leur magnificence une des plus brillantes parties
 “ de la parole, un champ fertile pour la poésie, une ressource delicate
 “ pour les grands orateurs, et le point capital des mediocres.”

obscure (because mistaken) metaphysic, with which we have been bewildered. You will soon know what to do with all the technical impertinence about *Qualities, Accidents, Substances, Substrata, Essence*, the *adjunct Natures* of things, &c. &c. And will, I doubt not, chearfully proceed with me, in some future conversation, to “a very different sort of Logick and Critick” than what we have been hitherto acquainted with.” Of which, a knowledge of the nature of language and of the meaning of words, is a necessary forerunner.

F.

That must be seen hereafter. But, if this be the case with Adjectives, whence arise the different sorts of terminations to different Adjectives; when one sort of termination would have answered the purpose of attribution? Why have we Adjectives ending in *ly, ous, ful, some, les, ish, &c*? For you have taught me that terminations are not capriciously or fortuitously employed; though you will not allow them to be often the original and mere productions of art.

H.

Adjectives with such terminations are, in truth, all *compound* words: the termination being originally a word added to those other words, of which it now seems merely the termination; though it still retains its original and distinct signification. These terminations will afford sufficient matter for entertainment to etymologists, which is not necessary for our present investigation. They are now more numerous in our language than they were formerly: because our authors have not been contented only to supply our defects by borrowing Adjectives

which we wanted in our language: but they have likewise borrowed and incorporated many *adjective terminations* which we did not want, being before in possession of correspondent terminations of our own, which answered the same purpose with those which they have unnecessarily adopted. So that we have now in some words a choice of different terminations by which to express one and the same idea: Such as, *Bountiful* and *Bounteous*, *Beautiful* and *Beauteous*, *Joyful* and *Joyous*, &c. Which choice is indeed of advantage to the variety and harmony of the language, but is unphilosophical and unnecessary.

F.

In the course of our conversation, besides noticing the defect of our own antient language, from a paucity of Adjectives; you have been pleased (I know not on what foundation) to suppose that the want of an adjective termination was originally the case with all terms in the rude state of all languages. But this is only your supposition in order to support your own theory. Does there, from all antiquity, remain a single instance, or even the mention or suspicion of an instance, of any language altogether without *Adjectives*?

H.

Though nothing of the kind should remain, it will not in the least affect my explanation nor weaken my reasoning.

F.

But, if there were such an instance; or even any traditional mention made of such a circumstance; it would very much
strengthen

strengthen your argument in my opinion, and more readily induce my assent.

H.

I suppose you are not so obstinately attached to Antiquity, but that a modern instance would answer the purpose as well.

F.

Any instance of the fact from sufficient authority.

H.

Then I believe I can suit you.—Doctor Jonathan Edwards, D.D. Pastor of a church in New-haven, in “ Observations on
“ the language of the MUHHEKANEW Indians, communicated
“ to the Connecticut Society of Arts and Sciences: published
“ at the request of the society, and printed by Josiah Meigs.
“ 1788.”

Gives us the following account.

“ When I was but six years of age, my father removed with
“ his family to Stockbridge, which at that time was inhabited
“ by Indians almost solely. The Indians being the nearest
“ neighbours, I constantly associated with them; their boys
“ were my daily school-mates and play-fellows. Out of my
“ father’s house, I seldom heard any language spoken beside
“ the Indian. By these means I acquired the knowledge of
“ that language, and a great facility in speaking it: it became
“ more familiar to me than my mother-tongue. I knew the
“ names of some things in Indian, which I did not know in
“ English:”

“ English : even all my thoughts ran in Indian ; and though
“ the true pronunciation of the language is extremely difficult
“ to all but themselves, they acknowledged that I had ac-
“ quired it perfectly ; which, as they said, never had been
“ acquired before by any Anglo-American.”

After this account of himself, he proceeds,

“ The language which is now the subject of Observation, is
“ that of the *Muhhekaneew*, or Stockbridge Indians. They, as
“ well as the tribe at New London, are by the Anglo-Ameri-
“ cans called *Mohegans*. This language is spoken by all the
“ Indians throughout New England. Every tribe, as that of
“ Stockbridge, of Farmington, of New London, &c. has a dif-
“ ferent dialect ; but the language is radically the same. Mr.
“ Elliot’s translation of the Bible is in a particular dialect of
“ this language. This language appears to be much more ex-
“ tensive than any other language in North America. The
“ languages of the Delawares in Pennsylvania ; of the Penob-
“ scots, bordering on Nova Scotia ; of the Indians of St.
“ Francis, in Canada ; of the Shawanese, on the Ohio ; and
“ of the Chippewaus, at the westward of Lake Huron ; are all
“ radically the same with the *Mohegan*. The same is said con-
“ cerning the languages of the Ottowans, Nanticooks, Mun-
“ fees, Menomonees, Messifaugas, Saukies, Ottagaumies,
“ Killistinoes, Nipegons, Algonkins, Winnebagoes, &c. That
“ the languages of the several tribes in New England, of the
“ Delawares, and of Mr. Elliot’s Bible, are radically the same
“ with the *Mohegan*, I assert from my own knowledge.”

Having

Having thus given an account of himself, and of his knowledge of the language; of the extensiveness of this language; and of a translation of a Bible into this language; he proceeds (in page 10) to inform us, that

“ The *Mohegans* have no *Adjectives* in all their language.
 “ Although it may at first seem not only singular and curious,
 “ but impossible, that a language should exist without *Adjectives*, yet it is an indubitable fact.”

ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ, &c.

CHAP. VII.

OF PARTICIPLES.

F.

LET us proceed, if you please, to the PARTICIPLE: which, you know, is so named because—"partem capit a Nomine, "partem a Verbo."—"Ortum a Verbo, says Scaliger, traxit "secum tempora et significationem, adjunxitque generi et "casibus."—"Ut igitur Mulus, says Vossius, asini et equæ, "unde generatur, participat indolem; ita hujus classis omnia, "et nominis et verbi participant naturam: unde, et meritò, "*Participia* nominantur."

I have a strong curiosity to know how you will dispose of this *Mule*, (this *tertium quid*,) in English; where the Participle has neither *Cases* nor *Gender*; and which (if I understood you rightly some time since) you have stripped also of *Time*. We certainly cannot say that it is, in English,—"*Pars orationis* "cum tempore et *Casu*:" or,—"*Vox variabilis per Casus*, "significans rem cum tempore." Indeed since, by your account, it takes nothing from the Verb, any more than from the Noun; its present name ought to be relinquished by us: for at

all events it cannot be a PARTICIPLE in English. This however will not much trouble you: for, though Scaliger declares the PARTICIPLE to exist in language “necessitate quadam ac “vi naturæ;” you, by denying it a place amongst the Parts of Speech, have decided that it is not a *necessary* word, and perhaps imagine we may do as well without it.

H.

I fear you have mistaken me. I did not mean to deny the adsignification of *Time* to ALL the Participles; though I continue to withhold it from that which is called the *Participle Present*.

F.

All the Participles! Why, we have but *Two* in our language —The Present and the Past.

H.

We had formerly but two. But so great is the convenience and importance of this useful *Abbreviation*; that our authors have borrowed from other languages and incorporated with our own, *Four* other Participles of equal value. We are obliged to our old translators for these new Participles. I wish they had understood what they were doing at the time: and had been taught by their wants, the nature of the advantages which the learned languages had over ours. They would then perhaps have adopted the *contrivance* itself into our own language: instead of contenting themselves with taking individually the terms which they found they could not translate. But they proceeded in the same manner with these new Parti-

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ciples,

ciples, as with the new Adjectives I before mentioned to you: they did not *abbreviate* their own language in imitation of the others; but took from other languages their *abbreviations* ready made. And thus again the foreigner, after having learned all our English verbs, must again have recourse to other languages in order to understand the meaning of many of our Participles.

I cannot however much blame my countrymen for the method they pursued: because the very nations who enjoyed these advantages over us, were not themselves aware of the nature of what they possessed: at least so it appears by all the accounts which they have left us of the nature of Speech; and by their distribution and definitions of the parts of which it is composed: and their posterity (the modern Greeks and the Italians) have been punished for the ignorance or carelessness of their ancestors, by the loss of great part of these advantages: which I suppose they would not have lost, had they known what they were.

As for the term PARTICIPLE, I should very willingly get rid of it: for it never was the proper denomination of this sort of word. And this improper title, I believe, led the way to its faulty definition: and both together have caused the obstinate and still unsettled disputes concerning it; and have prevented the improvement of language, in this particular, generally through the world.

The elder Stoics called this word—" *Modum Verbi casualem*." And, in my opinion, they called it well: except only that, instead of *Casualem*, they should have said *Adjectivum*: for the
 6 circumstance

circumstance of its having *Cases* was only a consequence of its *Adjection*. But this small error of theirs cannot be wondered at in them, who, judging from their own transposed language, had no notion of a *Noun*, much less of an *Adjective* of any kind, without *Cases*.

I desire therefore, instead of PARTICIPLE, to be permitted to call this word generally a *Verb adjective*. And I call it by this new name; because I think it will make more easily intelligible what I conceive to be its office and nature.

This kind of word, of which we now speak, is a very useful *Abbreviation*: for we have the same occasion to *adjective* the VERB as we have to *adjective* the NOUN. And, by means of a distinguishing termination, not only the simple *Verb* itself, but every *Mood*, and every *Tense* of the verb, may be made *adjective*, as well as the *Noun*. And accordingly some languages have *adjectived* more, and some languages have *adjectived* fewer of these *Moods* and *Tenses*.

And here I must observe that the *Moods* and *Tenses* themselves are merely *Abbreviations*: I mean that they are nothing more than the circumstances of *Manner* and *Time*, added to the *Verb* in some languages by distinguishing terminations.

When it is considered that our language has made but small progress, compared either with the Greek or with the Latin (or some other languages) even in this *Modal* and *Temporal* abbreviation; (for we are forced to perform the greatest part of it by what are called *Auxiliaries*, i. e. separate words signifying

the added circumstances;) when this is considered; it will not be wondered at, that the English, of itself, could not proceed to the next *abbreviating* step, viz. of *adjectiving* those first *Abbreviations* of *Mood* and *Tense*, which our language had not: and that it has therefore been obliged to borrow many of the advantages of this kind which it now enjoys, either *mediately* or *immediately* from those two first-mentioned languages. And when it is considered, that the nature of these advantages was never well understood, or at least not delivered down to us, even by those who enjoyed them; it will rather be matter of wonder that we have adopted into our language so many, than that we have not taken all.

This sort of word is therefore by no means the same with a *Noun adjective* (as Sanctius, Perizonius and others after them have asserted.) But it is a *Verb adjective*. And yet what Perizonius says, is true—"Certè omnia quæ de Nomine adjectivo affirmantur, habet Participium." This is true. The Participle has all that the *Noun adjective* has: and for the same reason, viz. for the purpose of *Adjection*. But it has likewise something *more* than the *Noun adjective* has: because the *Verb* has something more than the *Noun*. And that *something more*, is not (as Perizonius proceeds to assert) only the adsignification of *Time*. For every *Verb* has a signification of its own, distinct from *Manner* and *Time*. And language has as much occasion to *adjective* the distinct signification of the *Verb*, and to *adjective* also the *Mood*, as it has to *adjective* the *Time*. And it has therefore accordingly *adjectived* all three—the distinct signification of the simple *Verb*; and the *Verb* with its *Moods*; and the *Verb* with its *Tenses*. I shall at present notice only Six of these

these *Verb adjectives* which we now employ in English: viz. The simple Verb itself Adjective; two Adjective Tenses; and three Adjective Moods.

Bear patiently with my new terms. I use them only by compulsion. I am chiefly anxious that my opinion may be clearly understood; and that my errors (if they are such) may plainly appear without any obscurity or ambiguity of expression: by which means even my errors may be useful.

We had formerly in English only the simple *Verb Adjective*: and the *Past Tense Adjective*. In addition to these two, we have now the convenience of four others. Which I must call,

The *Potential Mood Active, Adjective*;

The *Potential Mood Passive, Adjective*;

The *Official Mood Passive, Adjective*;

And The *Future Tense Active, Adjective*.

Still have patience with me; and, I trust, I shall finally make myself clearly understood.

And first for our simple *Verb Adjective*. It was formerly known in our language by the termination *-and*. It is now known by the termination *-ing*.

As the *Noun Adjective* always signifies ALL that the *unadjectived Noun* signifies, and no more (except the circumstance of *adjection* :) so must the *Verb Adjective* signify ALL that the *unadjectived Verb* signifies, and no more (except the circumstance of *adjection*.) But it has been usual to suppose that with
the

the *Indicative Mood* (as it is called) is conjoined also the signification of the *Present Time*, and therefore to call it the *Indicative Mood, Present Tense*. And if it were so, then indeed the word we are now considering, besides the signification of the *Verb*, must likewise adsignify some *Manner* and the *Present Time*: for it would then be the *Present Tense Adjective*, as well as the *Indicative Mood Adjective*. But I deny it to be either. I deny that the *Present Time* (or any *Time*) or any *Manner*, is signified by that which is called (improperly) the *Indicative Mood Present Tense*. And therefore its proper name is merely the *Verb*——*Indicative*, if you please: i. e. *Indicative* merely of being a *Verb*.

And in this opinion (viz. that there is no adsignification of *Manner* or *Time* in that which is called the *Indicative Mood*: and no adsignification of *Time* in that which is called the *Present Participle*) I am neither new nor singular: for Sanctius both asserted and proved it by numerous instances in the Latin. Such as,

“ Et abfui proficiscens in Græciam.” Cic.

“ Sed postquam amans accessit pretium pollicens.” Terent.

“ Ultro ad eam venies indicans te amare.” Terent.

“ Tum apri inter se dimicant indurantes attritu arborum costas.”

Plin.

“ Turnum fugientem hæc terra videbit.” Virg.

In the same manner we say,

“ The

“ The sun *rises* every day in the year.”

“ Justice *is* at all times Mercy.”

“ Truth *is* always one and the same from the beginning of the world to the end of it.”

Neither *Time* nor *Manner* is signified by the *Indicative* in these sentences.

Again,—“ The *rising* sun always gladdens the earth.”

“ Do justice, justice *being* at all times, Mercy.”

“ My argument *is* of no age nor country, truth *being* always the same, from the beginning of the world to the end of it.”

In *rising* and *being* (though called *Present Participles*) there is evidently here no adsignification of *Time*.

Scaliger saw plainly the same. He says—“ *Modus non fuit necessarius: unus enim tantum exigitur ob veritatem, Indicativus. Cæteri autem ob commoditatem potius.*”

And even Perizonius and others who maintain a contrary opinion, are compelled to acknowledge, that—“ *Indicativus adhibetur ad indicandam simpliciter rem ipsam.*”

“ *Horum autem participiorum magis promiscuus aliquando est usus; tum quia nomina sunt, et sæpe adhibentur sine ullo temporis*

“ *temporis respectu aut designatione ; quando scil. ejus distinctio*
 “ *non requiritur.*”

“ Hæc ipsa autem res, *h. e.* adsignificatio temporis, ne quis
 “ præcipuam putet, sæpissime reperitur *neglecta*, immo *plane*
 “ *extincta.*”

“ Animadvertendum est, uno in commate sæpe diversa notari
 “ tempora, atque adeo *Præsens verè Participium* posse accedere
 “ omnibus omnino periodis, in quibus etiam de *præterita* et
 “ *futura* re agitur. QUIA”—(Having by compulsion admitted
 the fact, now come the shallow and shuffling pretences) “ QUA
 “ in præterita illa re, quum gesta est, *Præsens Fuit* : et in
 “ futura, item *Præsens Erit.*”

“ Recurrendum denique ad illud etiam,—*Præsens* haberi
 “ pro *extremo præteriti* temporis puncto, et *primo Futuri.*”

“ *Advenientes* dicuntur, non illi tantum qui in itinere sunt,
 “ sed et qui jam *pervenerunt* in locum ad quem tendebant, et
 “ *speciem advenientis* adhuc retinent.”

Præsens—quia præsens *Fuit*, et præsens *Erit* !

Præsens—extremum præteriti punctum, et primum futuri !

Advenientes—qui pervenerunt !

These shabby evasions are themselves sufficient argument
 against those who use them. A common termination (i. e. a
 coalesced word) like every other word, must always convey the
 same

same distinct meaning; and can only then be properly used, quando *Distinctio requiritur*. What sort of word would that be, which, (used too with propriety) sometimes had a meaning, and sometimes had not a meaning, and sometimes a different meaning?

Thus stands the whole matter. *Case, Gender, Number*, are no parts of the NOUN. But as these same circumstances frequently accompany the Noun, these circumstances are signified by other words expressive of these circumstances: and in some languages these words by their perpetual use have coalesced with the Noun; their separate signification has been lost sight of (except in their proper application;) and these words have been considered as mere artificial terminations of the NOUN.

So, *Mood, Tense, Number, Person*, are no parts of the VERB. But these same circumstances frequently accompanying the Verb, are then signified by other words expressive of these circumstances: and again, in some languages, these latter words, by their perpetual recurrence, have coalesced with the Verb; their separate signification has been lost sight of (except in their proper application;) and these words have been considered as mere artificial terminations of the VERB.

The proper application of these coalesced words, or terminations, to *Nouns*, has been called *Declension*: and to *Verbs*, has been called *Conjugation*. And perhaps this arrangement and these denominations may have greatly contributed to withdraw us from a proper consideration of this matter: for we are all very apt to rest satisfied with a name, and to inquire no farther.

And thus have I given you my opinion concerning what is called the *Present Participle*. Which I think improperly so called ; because I take it to be merely the simple Verb *adjectived*, without any adsignification of *Manner* or *Time*.

H.

Now then let us proceed to the *Past Participle*, which you chuse to call the *Past Tense Adjective*.

F.

As far as relates to what is called the *Indicative Mood*, and consequently to its *Adjective*, the *Participle Present* ; you have seen that, so far, Sanctius and I have travelled in perfect accord together. But here again I must get out at Hounslow. I cannot proceed with him to the exclusion of the other *Moods* and *Tenses* : for, in Latin, they have distinct terminations, and in English, termination and auxiliaries, signifying the circumstances of *Manner* and *Time*. Nor, consequently, can I consent to exclude the other *Participles*, which are indeed merely those *Moods* and *Tenses*, *adjectived* ; and do truly therefore adsignify *Manner* and *Time*. The *Manner* being *adjectived* as well as the *Time* (i. e. the *Mood* as well as the *Tense* ;) and both for the same reason, and with the same convenience and advantage. In our own language these *Manners* and *Times* are usually (but not always) signified by words distinct from the *Verb*, which we call *auxiliaries*. In some other languages they are signified also by words, different indeed from the *Verb*, but which have coalesced with the *Verb*, and are now considered merely as terminations ; equally *auxiliary* however with our *uncoalescing* words, and used for the same purpose.

I hold then that we may and do *adjective* the simple *Verb* without adsignification of *Manner* or *Time*: that we may and do *adjective* the *Verb* in conjunction with an expressed *Time*: and that we may and do *adjective* the *Verb* in conjunction with an expressed *Manner*. I hold that all these are greatly and equally convenient for the *abbreviating* of speech: and that the language which has more of these conveniencies does so far forth excel the language which has fewer.

The *Past Participle*, or the *Past Tense Adjective*, our language has long enjoyed: and it is obtained (as we also *adjective* the *Noun*) by adding *En* or *Ed* to the *Past Tense* of the verb. The Latin makes an *Adjective* of the *Past Tense* (as it also makes an *Adjective* of the *Noun*) merely by adding its Article *os. η. ov.* to the third person of the *Past Tense*.

Amavit, Amavitus, Amavtus, Amatus.

Docuit, Docuitus, Docitus, Doctus.

Legit, Legitus, Legtus, Lectus.

Audivit, Audivitus, Audivtus, Auditus.

And that this *Past Participle* is merely the *Past Tense Adjective*; that it has merely the same meaning as the *Past Tense*, and no other; is most evident in English: because, in the same manner as we often *throw* one *Noun substantive* to another *Noun substantive*, without any change of termination to shew that it is so intended to be *thrown*; we are likewise accustomed to use the *Past Tense* itself without any change of termination, instead of this *Past Participle*: and the *Past Tense* so used, answers the purpose equally with the *Participle*, and conveys the same meaning.

Dr. Lowth, who was much better acquainted with Greek and Latin than with English, and had a perfectly elegant Greek and Latin taste, finds great fault with this our English custom ; calls it *confusion*, *absurdity*, and a *very gross corruption* ; pronounces it *altogether barbarous*, and *wholly inexcusable* ; and complains that it—" is too much authorized by the example " of some of our best writers." He then gives instances of this inexcusable barbarism, from Shakespear, Milton, Dryden, Clarendon, Atterbury, Prior, Swift, Addison, Mifson, Bolingbroke, Pope, and Gay. And if he had been pleased to go farther back than Shakespear, he might also have given instances of the same from *every* writer in the English tongue. It is the idiom of the language. He is therefore undoubtedly in an error, when he says that—" This abuse has been long " growing upon us, and is continually making further in- " croachments." For, on the contrary, the custom has greatly decreased : and as the Greek and Latin languages have become more familiar to Englishmen, and more general ; our language has continually proceeded more and more to bend and incline to the rules and customs of those languages. And we have greatly benefited by those languages ; and have improved our own language, by borrowing from them a more *abbreviated* and compact method of speech. And had our early or later authors known the nature of the benefits we were receiving ; we might have benefited much more extensively.

However we shall be much to blame, if, with Dr. Lowth, we miss the advantage which our less cultivated language affords us by its defects : for by those very defects it will assist us much to discover the nature of human speech, by a compa-

rison of our own language with more cultivated languages. And this it does eminently in the present instances of the *Past Participle* and the *Noun adjective*. For, since we can and do use our *Noun* itself *unaltered*, and our *Past Tense* itself *unaltered*, for the same purpose and with the same meaning, as the Greek and Latin use their *Adjective* and their *Participle*; it is manifest that their *Adjective* and *Participle* are merely their *Noun* and *Past Tense, Adjectived*.

ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ, &c.

CHAP. VIII.

THE SAME SUBJECT CONTINUED.

F.

WELL. Now for your four *Abbreviations*: which, you say, we have adopted from those other languages.

H.

That which I call the *Potential Passive Adjective* is that which our antient writers first adopted; and which we have since taken in the greatest abundance: not led to it by any reasoning, or by any knowledge of the nature of the words; but by their great practical convenience and usefulness. I mean such words as the following, whose common termination has one common meaning.

Admissible

Affable

Ineffable

Inaccessible

Amiable

Arable

Audible

Cognizable

Incombustible

Incompatible

Contemptible

Incorrigible

Incredible

Culpable

Despicable

Indivisible

Indubitable

Eligible

Inexplicable

Inexplicable	Invincible	Soluble
Infallible	Irrefragable	Tangible
Feasible	Irremissible	Tenable
Inflexible	Irafcible	Intolerable
Formidable	Laudable	Tractable
Fufible	Legible	Vendible
Heritable	Liabie	Vifible
Impregnable	Malleable	Vulnerable,
Indefatigable	Incommenfurable	&c.
Indefeifible	Immutable	
Indelible	Noble	As well as the con-
Inamiffible	Palpable	tracted
Inevitable	Penetrable	
Immifcible	Imperceptible	Miffile
Inimitable	Impracticable	Docile
Inexorable	Implacable	Ductile
Inexpugnable	Plaufible	Projectile
Infatiable	Pliable	Frail
Infcruable	Portable	Facile,
Intelligible	Poffible	&c.
Interminable	Probable	
Investigable	Senfible	

These words, and fuch as thefe, our early authors could not poffibly tranflate into English, but by a periphrasis. They therefore took the words themfelves as they found them: and the fame practice, for the fame reason, being followed by their fucceffors; the frequent repetition of thefe words has at length naturalized them in our language. But they who firft introduced

duced these words, thought it necessary to explain them to their readers: and accordingly we find in your manuscript New Testament, which (whoever was the Translator) I suppose to have been written about the reign of Edward the third*; in that manuscript we find an explanation accompanying the words of this sort which are used in it. And this circumstance sufficiently informs us, that the adoption was at that time but newly introduced.

“ I do thankis to God up on the *unenarrable*, or, *that may not be told*, gifte of hym.”

2 Corinthies. cap. 9.

“ Thanks be unto God for his *unspeakable* gift.”

Modern Version. Verse 15.

“ Whom whanne ye han not feyn ye louen, in to whom also now ye not feynge bileuen, forsoth ye bileuyng shulen haue ioye with outeforth in gladnesse *unenarrable*, *that may not be teld out*.”

1 Petir. cap. 1.

“ Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoyce with joy *unspeakable*.”

Modern. Verse 8.

* I suppose it to be about this date; amongst other reasons, because it retains the Anglo-saxon *Theta*, the ambiguous ͜ , and the *i* without a point over it. But I am not sufficiently conversant with manuscripts to say when the use of these characters ceased.

“ From

“ From hennesforth brithren, Whateuer thingis ben sothe,
 “ whateuer thingis chaift, whateuer thingis iust, whateuer
 “ thingis holi, whateuer thingis *amyable*, or, *able to be louyd*.”

Philippensis. cap. 4.

“ Finally, brethren, whatsoever things are true, whatsoever
 “ things are honest, whatsoever things are just, whatsoever
 “ things are pure, whatsoever things are *lovely*.”

Modern. Verse 8.

“ The whiche is not maid up the lawe of fleshly maunde-
 “ ment: but up vertu of lyf *insolible*, or, *that may not be*
 “ *undon*.”

Ebrewis. cap. 7.

“ Who is made not after the law of a carnal commandment,
 “ but after the power of an *endless* life.”

Modern. Verse 16.

“ Forsothe wifdom that is fro aboue, first fotheli it is chaift,
 “ aftirwarde pefible, mylde, *swadibile*, that is, *esi for to trete*
 “ *and to be tretid*.”

James. cap. 3.

“ But the wifdom that is from above, is first pure, then
 “ peaceable, gentle, and *easy to be intreated*.”

Modern. Verse 17.

Gower, in his *Conf. Amant*. (written, as he informs, in the
 sixteenth year of Richard the second) has taken very little ad-
 vantage of this then newly introduced abbreviation. He uses

Q q q

only

only fix of these words, viz. *Credible*, *Excusable*, *Impossible*, *Incurable*, *Invisible*, *Noble*; and one, made by himself, I believe, in imitation, *Chaceable*.

“ She toke hir all to venerie;
 “ In foreste and in wilder nesse;
 “ For there was all hir besynesse.
 “ By daie, and eke by nightes tide,
 “ With arowes brode under the fide,
 “ And bow in honde, of whiche she slough
 “ And toke all that hir lyst enough
 “ Of beastes whiche ben CHACEABLE.”

Gower. lib. 5. fol. 90. pag. 2. col. 1.

Chaucer uses many more of these words than Gower did; but in nothing like such quantities as have been since employed in our language.

F.

I understand you then to say that the words in our language with the termination BLE, are merely the *Potential Passive Adjective*: and that we have adopted this termination from the Latin, for the purpose of abbreviation. But the Latin Grammarians had no such notion of this termination. They have assigned no separate office, nor station, nor title, to this kind of word. They have not ranked it even amongst their participles. They call these words merely *Verbalia in Bilis*: which title barely informs us, that they have indeed something or other to do with the verbs; but what that something is, they have not told us. Indeed they are so uncertain concerning the relation which these words bear to the verb;

that most of the grammarians, Vossius, Perizonius, Goclenius, and others, tell us, that these *Verbalia in Bilis* signify sometimes *passively* and sometimes *actively*. And I am sure we use great numbers of words with this termination in English, which do not appear to signify either actively or passively.

Vossius says—"Hujusmodi verbalia sæpius exponuntur *passivè*, interdum et *activè*."

Perizonius—"Porro sunt et alia *unius formæ* vocabula, *duplicem* tamen, tum *activam*, tum *passivam* habentia *significationem*; veluti *Adjectiva in Bilis* exeuntia. De quorum *passiva* significatione *nullum est dubium*. De *activa*, hæc *exempli loco* habe, &c."

And I think I could, without much trouble, furnish you with a larger catalogue of words in *Ble*, used in English, without a *passive* signification; than you have furnished of those with a *passive* signification.

What say you to such as these?

Abominable
Accordable
Agreable
Amicable
Available
Capable
Charitable
Colourable

Comfortable
Concordable
Conducible
Convenable
Culpable
Customable
Delectable
Discordable

Durable
Entendable
Favourable
Forcible
Honourable
Inclinable
Miserable
Pleasurable

Q q q 2

Profitable

Profitable	Risible	Veritable
Proportionable	Semblable	&c.
Reasonable	Vengeable	

And the French have a multitude besides, such as *secourable* &c. which we have not adopted from them.

H.

All this is very true. But what says Scaliger of these *Ver-
bals in Bilis*?—"Recentiores audacter nimis jam *actus* signifi-
" cationem attribuere, idque frivolis fane argumentis. Auxere
" errorem pertinaciâ. Poeticâ licentiâ dictum est *Penetrabile*,
" *active*."

De causis. lib. 4. cap. 98.

Scaliger speaks of their *frivolous* arguments; but I have never yet seen any attempt at any argument whatever on the subject. They bring some examples indeed of an active use of some words in *Bilis*. From good authors they are very few indeed: From Virgil one word: two from Terence; one from Livy; one from Tacitus; one from Quintus Curtius; one from Valerius Maximus: they produce abundance from Plautus, who used such words as *voluptabilis*, *ignorabilis*, &c. And after the Latin language became corrupted; in its decay, we meet with heaps of them. It is in the terminations chiefly that languages become corrupted: and I suppose the corruption arises from not having settled or well understood the meaning and purpose of those terminations.

Had the Latin Grammarians been contented with the old Stoic definition of *Modus verbi casualis*, these verbals might very well have been ranked with their *participles*; but when they defined the participle to be a word *significans cum tempore*, these verbals were necessarily excluded: and to retain the participle *present*, as they called it, they were compelled obstinately, against all reason and evidence, to maintain that there was a signification of *Time*, both in the Indicative and in its Adjective the present participle; although there was no termination or word added to the Indicative of the verb, by which any *Time* could be signified. With equal reason might they contend, that the same word with the termination, *Bilis*, was properly used to signify indifferently two almost opposite ideas; viz. *To Feel*, or, *To be Felt*; *To Beat*, or, *To be Beaten*: which would be just as rational, as that the same word should be purposely employed in speech, to signify equally the horse which is ridden, and the man who rides him. Words may undoubtedly, at some times and by some persons, be so abused: and too frequently they are so abused. And when any word or termination becomes generally so abused, it becomes useless; and in fact ceases to be a word; for that is not a word, whose signification is unknown. A few of these corruptions may be borne in a language, and the context of the sentence may assist the hearer to comprehend the speaker's meaning; but when the bulk of these terminations in a language becomes generally so corrupted; that language is soon broken up and lost: and, to supply the place of these corrupted words or terminations, men are forced to have recourse again to other words or terminations which may convey distinct meanings to the hearer.

Scaliger, distinguishing properly between *Ilis* (he should have said *Bilis*: for the *B* is important to this termination) and *Ivus*, instances a similar distinction and convenience in the Greek language, viz. *αισθητον* and *αισθητικον*. And this instance ought to make an Englishman blush for his countrymen; whose ignorance commonly employs the corresponding word to *αισθητον*, SENSIBLE, in three different meanings; although (thanks to our old translators) we have now in our language, three distinct terminations for the purpose of distinction: We have *Senseful*;—*Sensitive*;—*Sensible*;—*Sensevole*;—*Sensitivo*;—*Sensibile*;—Full of Sense;—which can feel;—which may be felt. Yet it is not very uncommon to hear persons talk of—
 “ A *Sensible* man, who is very *Sensible* of the cold, and of any
 “ *Sensible* change in the weather *.”——

I wish this were a solitary instance in our language; but this abuse, like the corrupt influence of the crown, (in the language of parliament twenty years ago) has increased, is increasing, and ought to be diminished. Much of this abuse in our speech we owe to the French: whom however it would be

* “ If acts of parliament were after the old fashion penned by such
 “ only as perfectly knew what the Common Law was before the making
 “ of any act of parliament concerning that matter, as also how far forth
 “ former statutes had provided remedy for former mischiefs and defects
 “ discovered by experience; then should very few questions in law arise,
 “ and the learned should not so often and so much perplex their heads to
 “ make atonement and peace, by construction of law, between INSEN-
 “ SIBLE and disagreeing words, sentences and provisoes, as they now
 “ do.” *Coke. 2 Rep. Pref.*

ungrateful in us to reproach with it ; because I believe we owe likewise to these same French, all the benefit of all these abbreviations which we have borrowed : for though it is true that they proceed originally from the Latin ; yet we have them mediately through the Italian and the French. And we ought to be contented, as the French also ought with their revolution, to take the good and the bad together. Especially if, as in both cases, the good preponderates beyond all comparison over the bad : And more especially still, if we may retain the benefit, and avoid the future mischief.

The words in *Ble* which you have opposed to me, we have taken from the French, who took them corruptly from the Italian. And it happened in this manner. Our Anglofaxon *Full*, which with the Germans is *Vol*, became the Italian *Vole* : and there was something in the sound of *Vole* so pleasing to an Italian ear ; that many of their authors (led by their ears and not by their understanding, without any occasion for it, deciding on its propriety by the sound and not by the signification) added it as a Termination to many of their words ; not only where the signification suited, but often where it did not : and, amongst others, Cardinal Bembo in particular is much and justly ridiculed, for his very injudicious and wholesale application of this termination *.

Hence

* “ A fin de ne rien laisser en arriere, tant qu’ il me sera possible, je
 “ leur repondray a ce en quoy ils semblent avoir quelque couleur de
 “ pretendre leur langue avoir de la *gentillesse* que la nostre n’ ha point.
 “ Ils disent donc qu’ ils ont quelques terminaisons de Noms fort *plai-*
 “ *santes*

Hence the Italian words,

Abominevole	Colpevole	Memorevole
Accordevole	Costumevole	Piacevole
Aggradevole	Dilettevole	Profittevole
Amichevole	Discordevole	Proporzionevole
Capevole	Durevole	Ragionevole
Caritatevole	Inchinevole	Ridevole
Colorevole	Intendevole	Sembievable
Conducevole	Favorevole	Valevole
Confortevole	Forzevole	Vendichevole
Concordevole	Onorevole	Veritevole
Convenevole	Miserevole	Soccorevole. &c.

“ *santes et gentiles*, desquelles nous sommes destituez. Et la principale
 “ de celles qu’ils mettent en avant, c’est des mots qui finissent en *Ole* :
 “ comme *Piacevole*, *Favorevole*. Je confesse que ceste terminaison est
 “ *belle* : mais je di qu’une chose belle perd sa grace quand on en abuse.
 “ Or qu’ainsi soit que quelquesuns en abusent, il appert par la contro-
 “ verse qui est entre eux touchant le mot *Capevole*, et quelques autres.
 “ Car tous reçoivent bien *Favorevole*, *Piacevole*, *Amorevole*, *Laudevole*,
 “ *Honorevole*, *Biasmevole*, *Solazzevole*, et plusieurs semblables : mais
 “ quant a *Capevole*, et quelques autres, ils ne sont pas reçus de tous.
 “ Car aucuns disent qu’en ce mot *Capevole* on abuse de ceste terminaison
 “ *Ole*, et qu’il faut dire *Capace*. Or quant a *Capevole* je sçay bien que
 “ leur Bembo en use au premier livre du traité intitulé *Le Prose*.
 “ Mais on peut dire qu’il ne s’en faut pas fier a luy : pource qu’il
 “ ufoit tant des mots ayans ceste terminaison qu’il s’en rendoit ridicule.
 “ Or est il certain que comme Bembo ufoit trop de ces mots, de sorte
 “ qu’il rendoit leur beauté ennuyeuse, et luy faisoit perdre sa grace ;
 “ quelques autres aussi ont fait, et aucuns encore aujourd’huy font le
 “ mesme.”

Henry Estiene, De la precellence, &c. pag. 54.

Which

Which the French by a most slovenly pronunciation, not distinguishing between *Bile* and *Vole*, have transformed into—Abominable, Agreeable, Amicable, Capable, Charitable, Comfortable, Convenable, Coupable, Delectable, Durable, Favourable, Forcible, Honourable, Miserable, Memorable, Profitable, Proportionable, Reasonable, Risible, Semblable, Valable, Vengeable, Veritable, Secourable, &c.

In this manner our own word *Full*, (passing through the German, the Italian, and the French,) comes back to us again under the corrupt shape of *Ble*: and in that shape to the great annoyance of its original owners: for it tends to confound those terminations, whose distinct application and employment are so important to the different and distinct purposes of speech.

Besides these corruptions of *Vole*, we have many other corrupt terminations in *Ble*, which are blemishes in the language; and which I am persuaded would not have happened to it, had the *Verbals in Bilis*, their nature, their proper use, and their great advantage been previously understood. *Duplum, Triplum, Humile, Tabula, Fabula, Rabula, Syllaba, Parabola, Biblium, Quidlibet, Vestibulum, Ambulare, Dissimulare, Scribillare, Tremulare, &c. &c.* *Tuimelen, Grommelen, Kruimelen, Rommelen, Fommelen, Mompelen, Kabel, Bobbel, Stoppel, &c. &c.* would never have been corrupted by us to—*Double, Treble, Humble, Table, Fable, Rabble, Syllable, Parable, Bible, Quibble, Vestible, Amble, Dissemble, Scribble, Tremble, &c.* *Tumble, Grumble, Crumble, Rumble, Fumble, Mumble, Cable, Bubble, Stubble, &c. &c.* But, as B. Johnson did well write the word *Syllabe*, and not *Syllable*; so we should have taken care to give to all the other words,

terminations which would not have interfered with this important abbreviation. We should never have seen such monsters in our language, as Shapeable, Sizeable, *Companionable*, *Personable*, *Chanceable*, *Accustomable*, *Merciabile*, *Behoveable*, &c. which disgrace the writings of some otherwise very excellent authors.

F.

Do you then propose to reform these abuses?

H.

Reform! God forbid. I tremble at the very name of Reform. The Scotch and the English lawyer in conjunction, and with both the Indies in their patronage, point to the *Ecce Homo* with a sneer; and insultingly bid us—"Behold the fate of a Reformer!"

No. With our eyes open to the condition of them all, you know that your friend Bosville and I have entered into a strict engagement to belong for ever to the established government, to the established church, and to the established language of our country: because they are established. Establish what you please: Do but establish; and, whilst that establishment shall last, we shall be perfectly convinced of its propriety.

No. I shall venture no farther than to explain the nature and convenience of these abbreviations. And I venture so far, only because our religious and devout have not yet passed an act to restrain me individually to the Liturgy (as a sort of *half-sacrament*) and to forbid my meddling with any words out of it.

F.

However fearful and backward you may be, or pretend to be, upon the occasion, I do not think a slow reform either dangerous or difficult or unlikely in this particular. Your principle is simple and incontestable:—One word or one termination should be used with one signification and for one purpose *.

By the importation of *Ble* or *Able* into the language, we have gained a manifest advantage. Indeed this termination, because eminently useful, has become so familiar even to the most illiterate of our countrymen; that, by the force of analogy alone, they frequently apply it (and with perfect propriety too, as to its signification) to words originally English. A custom however which, though useful, is not hitherto approved

* “ Unum vero imprimis observandum est: propterea quod significatorum multitudo uni eidemque voci attributa sæpius est, aut scribentium autoritate, aut prodentium curioso judicio; principem omnium significatum indagari oportere censeo; ad quem tanquam ad tesseram, signaque cæteras reducere legiones: sed propositis semper caussis, sine quibus tam stulte credimus, quam arroganter profitemur. Fuerunt autem doctissimi, multarumque literarum viri, qui propterea quod nimis multa variis observationibus comperta scivissent, multa item significatorum monstra uni eidemque voci designarunt. Quorum opera tantum abest ut commoda sit, ut maxime etiam libri adversetur inscriptioni. Nam specioso titulo de sermonis proprietate edidissent; nihil minus quam quod profitebantur, effecere: unius nanque vocis una tantum sit significatio propria ac princeps: cæteræ aut communes, aut accessorix, aut etiam spurix.”

Scaliger, de caussis. Lib. 13. cap. 192, 193.

by authors of credit: although some of them too have sometimes given it the sanction of their example. Thus Chillingworth does not disdain to use *Knowable*, *Understandable*, *Bearable*, &c. Many others of our best authors have done the same. But, however great the authority which sanctions some of these applications of this termination, the practice has never been received into approved usage: which yet, I think, it might be universally, and with advantage to the language.

I think too that we might, gently and by degrees, get rid of most of those words where the termination *Ble* is corruptly and improperly employed. For the word *Peaceable*, for instance, we have not the least occasion; *Peaceful* being altogether as familiar to us. *Deceivable*, *Delectable*, and *Medicinal* have already given way to *Deceitful*, *Delightful*, and *Medicinal*. *Vengeful* and *Forceful* are perpetually used by Dryden; which will justify us for the banishment of *Vengeable* and *Forcible*. For *Biasmevole* and *Laudevole*, *Blameable* and *Laudable*, Drayton, without any awkwardness, uses *Blameful* and *Praiseful* *. I cannot think that *Chanceful*, *Changeful*, *Valueful*, &c.

* “Thy *Blameful* lines, bespotted so with sin,
 “Mime eyes would cleanse, ere they to read begin.”
 Drayton. *Heroical Epistles*. *Matilda to K. John*.

“Mildness would better suit with majesty,
 “Than rash revenge and rough severity.
 “O, in what safety temperance doth rest,
 “Obtaining harbour in a sovereign breast:
 “Which if so *Praiseful* in the meanest men,
 “In powerful kings how glorious is it then.”

Ibid.
 would

would be received with much difficulty in the place of *Changeable*, *Changeable*, *Valuable*, &c. Indeed, generally speaking, wherever the Italians have applied *Vole* with propriety to their words, we may commonly exchange *Ble* for *Ful*. I know not indeed what to do with many of those words we have received from them, where the Italians themselves applied *Vole* improperly. For *Amichevole*, however, (*Amicable*) we might say *Friendly*: for *Sociable* and *Reasonable*; *Social*, *Rational*: for *Solvable* and *Colourable*; *Solvent* and *Apparent*. But I fear there are between twenty and thirty of them, which the united efforts of all our best authors (if authors could ever be united) would not be able to get rid of in a century.

The other corruptions in *Ble* which you have mentioned, such as *Dissemble* *, *Vestible*, &c. we might write as they were formerly written, *Dissemble*, *Vestibule*, &c. And as for those obstinate corruptions which could not, from their constant, familiar and inveterate use, be driven from their usurped stations; the use of them should be avoided as much as possible; they would then be noticed by the meanest etymologists, and would cause no equivocation, mistake nor doubt, though they were not (as they ought to be) written with their original terminations.

H.

Take notice, I am not a partner in your proposal. The corruption of most of these words is now so inveterate, that

* "The vayne and *Diffymuled* sorowe that Fredegund made for the
"kynges." *Fabyan*. Parte 1. fol. 52. pag. 2. col. 1.

those authors must be very hardy indeed who would risque the ridicule of the innovation: and their numbers and merit must be great to succeed in any reformation of the language: or in any other reformation in England, if Reason and Truth are the only bribes they have to offer.

F.

What is the termination of your *Potential Active Adjective*?

H.

We have two terminations in English for this purpose: which is one more than enough. And yet our language has not hitherto availed itself of this useful abbreviation so extensively as it ought to have done. It is by no means familiar or in common use, as the Potential Passive Adjective is; but is chiefly, though not intirely, confined to technical expressions.

For this double termination we are obliged both to the Greek and to the Roman language.

“Duas habuere apud Latinos, (says Scaliger) totidem apud Græcos terminationes; in *Ivus*, activam, in *Ilis*, passivam. Sic Græci αἰσθητικόν, quod sensu præditum est; αἰσθητόν, quod sensu percipi potest.”

We now employ both these abbreviations in English; as *Sensible*, *Sensitive*, &c. Of the former abbreviation we have already spoken.

At

At the dawn of learning in this country, those who became acquainted with the Latin and French authors, perceived (and especially when they came to translate them or to repeat any thing after them) a convenient short method of expression in those languages, with which their own could not furnish them. Finding therefore this peculiarity, and not knowing whence it arose; as they proceeded to be more familiar with those languages, they borrowed the whole Latin or French words in which the *abbreviation* they wanted was contained: instead of using their own periphrastic idiom as formerly, or forming (as they should have done) a correspondent abbreviation in words of their own language. And thus, by incorporating those words, they obtained *partially* (for it extended no farther than the very words adopted) that sort of abbreviation to our language which it had not before.

Wilkins was well aware of the benefit of this method of speech, and proposed to give this advantage to his *Philosophical Language*, by the means of a *Transcendental* particle; though he thought it concerned chiefly the copiousness and elegance of a language, and mentions its use in the “*abbreviating* of “*language*” only as a secondary consideration. He likewise saw plainly that the manner in which instituted languages originally obtained this end, was by—“such a kind of composition “as doth alter the *terminations* of words.”——He knew too by his own experience (for he was forced to coin them) that “we “have not actually such variety of words” as he wanted: and he declared it to proceed from “the defect of language.” He should have said *our* language, and not language in general: for though it is true of our language, it is not true of the Latin

nor of the Greek. For “that kind of composition which “alters the terminations of words” being nothing more than the addition of a word; and the addition which the Romans and Greeks made for this purpose, being a word of their own language, whose *Force* was consequently known to them; they could, upon occasion, add it to any verb they pleased, and its signification would be evident to all. For, though *ισχυς* and *Vis* by frequent use and repetition were corrupted and became in composition *ικος* and *ivus* in this *abbreviation*; yet the analogy which this termination would bear to the other words of the same sort, would justify the application of the same termination to any word where they might chuse to employ it. But that is not the case with us: for, as we have not obtained this abbreviation by “that kind of composition which alters the terminations of words” (i. e. by adding to one known word of our own, another known word of our own, expressive of the added circumstance;) but only by adopting some of the *abbreviated* words themselves from other languages, we cannot so easily supply our defects and extend the advantage; unless we go on borrowing fresh abbreviated words, ready made to our hands, from the same sources.

And this will appear plainly to any one who will please to examine our language: for we have not one single word of Anglo-saxon origin, whose *Potential Mood Active* is *Adjectived*. Some attempts indeed have been made towards it, but without success: for Wilkins’s “*vnwalkative*” (for—one *who cannot walk*,) and other words of the same coinage, have never passed current amongst us. And it is well for the language that they have not, and that the greater part of these new-coined words have
been

been rejected: because the persons who coined them being commonly affected, and always ignorant of the *force* of the *termination* they employed, would very greatly have injured and confounded the language by an improper application of the termination. As Wilkins himself did, when he barbarously applied it to the *Noun* QUANTITY; and talked of “*Quantitative* pronouns” &c. Had this word succeeded, we should soon have had *Quidditative* in our language too; and then the metaphysician would have triumphed over the last remains of common sense amongst us, and would exultingly have told us, that—“*Essentia est primus rerum conceptus constitutivus vel quidditativus; cujus ope cætera, quæ de re aliqua dicuntur, demonstrari possunt.*”

All the *abbreviations* which we enjoy of this kind, (i. e. the *Potential Active Adjective*) are either borrowed from the Latin, and then they terminate in *Ive*; as *Purgative, Vomitive, Operative*, &c. or they are borrowed from the Greek, and then they terminate in *Ic*; as *Cathartic, Emetic, Energetic*, &c.

Hence we have at length (for it was not done all at once, but by slow degrees) adopted into our language such words as the following;

From the Latin—*Aperitive, Ablative, Crescive, Coercive, Consecutive, Dative, Detersive, Desiccative, Expletive, Eruptive, Genitive, Inceptive, Imperative, Intellective, Inchoative, Laxative, Lucrative, Lenitive, Negative, Nuncupative, Optative, Passive, Progressive, Prerogative, Responsive, Solutive, Sanative, Sensitive, Susceptive, Transitive, Vocative, Visive*, &c. &c.

S s s

From

From the Greek—*Analytic, Apologetic, Caustic, Characteristic, Cathartic, Cryptic, Critic, Cosmetic, Dialectic, Didactic, Diuretic, Despotie, Drastring, Elastic, Emetic, Energetic, Fantastie, Gymnastic, Hypothetic, Narcotic, Paralytic, Peripatetic, Periphrastic, Prognostic, Prophylactic, Plastic, Pathetic, Prophetic, Syllogistic, Stypitic, Sceptic, Synthetic, Sympathetic, &c.*

I have here mentioned only some of the most common words of this sort, and those where we have borrowed only the *abbreviation*, without taking also into our language the same *unabbreviated* verb: by which may appear more plainly the reason of the adoption.

F.

I see the use and convenience of this abbreviation, which resembles the former. And I perceive too that you thereby gain an explanation of some more *abstract* Nouns. A *Critic* is (some one, any one) who *can discern*. A *Provocative*, a *Palliative*, a *Motive*, is (something, any thing) whatever *may provoke, may palliate, may move*. So an *Invective*, an *Incentive*, &c. But this explanation will not serve for a *Missive*, or a *Relative*.

H.

It will not serve for corruptions. And wherever it will not serve, we may be sure that the terminations are corruptly and improperly applied. The French have abused these terminations in a most immoderate degree; whose corruptions of this abbreviation we have but partially followed. *Missive* (in this use of it) is an old French corruption, adopted by Shakespear
and

and others *, and even by Dryden who uses it for *Missile* (i. e. *Missible*;) but I think it is no longer current in English. So *Imaginative* and *Opinionative* have formerly been used by Bacon and others; but are no longer in approved use with us. *Relative* has indeed, within my memory, by a ridiculous affectation of false and unfounded accuracy, crept forward into improper use, to the exclusion of *Relation*. Certain precise gentlemen will no longer permit us to call our kindred our *Relations*: No, but—our *Relatives*. Why? What is the meaning of the termination *On*, and the meaning of the termination *Ive*, which qualifies the one, and disqualifies the other? They have both appropriate meanings: without the knowledge of which how can these gentlemen determine their proper use? If they

* “ Les Atheniens aians surpris des courriers du roy Philippus, ne
 “ voulurent oncques souffrir qu’on ouvrift une *MISSIVE* qui estoit fufcrite,
 “ à la royne Olympiade fa femme.”

Amyot. Instructions pour ceulx qui manient affaires d'Estat. Thus translated by Philemon Holland, contemporary with Shakespear, who merely translated Amyot: for in the original, it is *ἐπιστολὴν ἐπιγεγραμμένην ολυμπιάδι*.

“ The Athenians having surprized king Philips posts and courriers,
 “ would never suffer one of their letters *MISSIVE* to be broke open
 “ which had the superscription, to Queen Olympias my wife.”

“ Whiles I stood rapt in the wonder of it, came *MISSIVES* from the
 “ king, who all-hail'd me Thane of Cawdor.”

Macbeth. Act 1. Sce. 5. pag. 134.

“ I wrote to you, when rioting in Alexandria, you

“ Did pocket up my letters, and with taunts

“ Did gibe my *MISSIVE* out of audience.”

Anthony and Cleopatra. pag. 346.

say, they have not appropriate meanings; by what rule do they prefer the one to the other? They who do not take what they find in use, but propose a change, are bound to give a reason for it. But, I believe, they will be as little able to justify their innovation, as Sir Thomas More would have been to explain the foundation of his ridiculous distinction between *NAY* and *NO*, and between *YEA* and *YES* *.

But

* “ I woulde not here note by the way, that Tyndal here translateth
 “ *NO* for *NAY*: for it is but a trifle and mistaking of the Englishe word:
 “ sauing that ye shoulde see that he, whych in two so plain Englishe
 “ wordes, and so comen as is *NAYE* and *NO*, can not tell when he
 “ shoulde take the tone, and when the tother, is not, for translating into
 “ Englishe, a man very mete.

“ For the use of those two wordes in aunswering to a question, is this.
 “ *NO* aunswereth the question framed by the affirmatiue. As for en-
 “ sample; If a manne shoulde aske Tindall hymselfe,—Ys an heretike
 “ mete to translate Holy Scripture into Englishe? Lo, to thys question,
 “ if he wil aunswere *trew* Englishe, he muste aunswere *NAY*, and
 “ not *NO*.

“ But and if the question be asked hym thus lo:—Is not an heretique
 “ mete to translate Holy Scripture into English? To this question lo,
 “ if he wil aunswer true English, he must aunswere *NO*, and not *NAY*.

“ And a lyke difference is there betwene these two aduerbes, *YE* and
 “ *YES*. For if the question bee framed unto Tindall by the affirmatiue
 “ in thys fashon;—If an heretique falsely translate the Newe Testament
 “ into Englishe, to make hys false heresyfes seeme the worde of Godde;
 “ be hys bookes worthy to be burned? To this question, asked in thys
 “ wyse, yf he wil aunswere true Englishe, he must aunswere *YE*, and
 “ not *YES*.

“ But

But these petty fopperies will pass away of themselves, and when the whim is over, we shall all find our *Relations* again as safe and sound as ever.

There certainly are many other corrupt applications of *Ive*, and some few of *Ic*. But we may avoid the detail: for they are all easily curable: and, I fear, I may be thought to have already dwelt too tediously on particular words and instances.

F.

The Greek and the Latin then, it appears, have both these same abbreviations by means of terminations. And the Latin, being originally Greek, must be supposed to have received them from the Greek. Accordingly Scaliger has told us that the Greek *σος* became the Latin *Ivus*, by the insertion of the Æolic digamma. But he has not shewn, and I cannot discover, whence the Latin has its termination *Bilis*. In *αισθητ-σος* and *Sensit-ivus*, there is sufficient similarity in the terminations to admit of Scaliger's supposition. But in *αισθητ-ος* and *sensi-bilis*, where is the similarity? Whence then had the Romans this latter termination of *Bilis*? Surely not from the Greek.

“ But nowe if the question be asked hym thus lo by the negatiue :—If
 “ an heretike falsely translate the Newe Testament into Englishe, to
 “ make hys false herefyes seme the Word of God ; be not his bokes well
 “ worthy to be burned ? To thys question in thys fashon framed, if he
 “ wyll aunswere *trew* Englyshe, he maye not aunswere YE, but he must
 “ aunswere YES ; and say, YES mary be they, *bothe the translation and*
 “ *the translatour, and all that wyll holde wyth them.*”

Sir T. More's Workes. *Confutation of Tyndale*. pag. 448.

Whatever

H.

Whatever the Latin has not from the Greek, it has from the Goth. And this runs throughout the whole of the language. I do not assert however, but I say I believe, that the termination of the Latin *Potential Passive Adjective* is the Anglofaxon or Gothic *Abal*, *Robur*. And this is also our English word *ABLE*; which has nothing to do with *Habilis*, whence our etymologists erroneously derive it: for there is no agreement whatever of signification, though there is a resemblance of sound, between *Habilis* and *Able*. And Junius upon this word says truly—"Anglos vero vocabulum *ABLE* non
 " debere abnepotibus Romuli, planum statim fiet insipientibus
 " locum Cædmonis, 12. 25. Ubi Diabolo primos nostros pa-
 " rentes tentanti hæc verba tribuit. Gob het me on ðyrne
 " rið papan. het ðat ðu ðirrer opæter æte. cpæð ðat ðin abal
 " and cpæpt and ðin modrepa mara purde." &c.

F.

We have still two other of your abbreviations to examine. What you mean by *Future Tense Adjective* I can easily understand. You mean only what we are accustomed to call the Future participle. But of your *Official Mood* I have no notion whatever; having never heard of any such thing before.

H.

No. Nor, if I could have found any better title for it, should you have heard it now. I do not like it myself; but I am driven to it by distress. I want a term for that *Mood* or
 Manner

Manner of using the verb, by which we might couple the notion of *duty* with it; by which we might, at the same time and in conjunction with it, express *τα δεοντα*, the things which ought to be done and the things which ought not to be done. Observe, if you please, that I am not the first in calling this a *Mood* of the verb. The most antient Grammarians did assign such a *Mood* to the verb: and they termed it *Modum participialem*. But this term will by no means suit our language: for, having no cases, we can have no participles. The term is besides inadequate and faulty in other respects; which I forbear to mention, that we may not be involved in that fruitless and endless contention concerning Gerunds and the participle in *Dus* &c. which relates not to our language; and in which the combatants have fought by citations from different authors, and not by any arguments drawn from the nature of speech, or the use and convenience of words in the communication of our thoughts.

Indeed, for any benefit that our language has hitherto received by these two latter abbreviations, I might well have forborne to mention them. But I speak of them, not as possessing them, but as important instruments which we should have in our language, and may have if we please. We stand in great need of them; and our authors have only to reach out their hands and gather them: they are abundant enough in the Latin.

The words of this sort, which we have hitherto adopted, are barely these—LEGEND, REVEREND, DIVIDEND, PREBEND, MEMORANDUM. We can hardly be said to have adopted
DEODAND,

DEODAND, MULTIPLICAND, SUBTRAHEND, and CREDENDA ;
i. e. *Which ought to be given to God, Which ought to be multiplied,
Which ought to be subtracted, Which ought to be believed.*

The first of these, LEGEND, which means—*That which ought to be read*—is, from the early misapplication of the term by impostors, now used by us as if it meant—*That which ought to be laughed at.* And so it is explained in our dictionaries.

How soon REVEREND—i. e. *Which ought to be revered*,—will be in the same condition, though now with great propriety applied to our judges and our clergy, I pretend not to determine. It will depend upon themselves. But if ever a time shall arrive when, through abject servility and greediness, they become distinguished as the principal instruments of pillage and oppression ; it is not the mitre and the coif, nor the cant of either of them, that will prevent REVEREND from becoming like LEGEND, a term of the utmost reproach and contempt.

DIVIDEND—*That which ought to be divided*—is perpetually abused : whilst each man calls the share of the DIVIDEND which he has received, *his* DIVIDEND ; though he means to keep it all to himself.

PREBEND—*Res præbenda*—is now commonly applied to the person receiving it, and not to—*That which ought to be afforded to him.*

MEMORANDUM alone stands clear from abuse, and free from danger.—*That which ought to be remembered.*

I perceive

F.

I perceive that we cannot, without this *Official Passive Adjective*, have such *Substantives* as a LEGEND, a DIVIDEND, a PREBEND, and a MEMORANDUM; a DEODAND, a MULTIPLICAND, a SUBTRAHEND; but, in other respects, we have a method of expressing the same thing. Do we not say—This book *is to be read* with attention: That man *is to be revered* for his integrity: The revenue *is not to be divided* amongst thieves: Support *is to be afforded* to the worthy: That circumstance *is to be remembered*?

H.

Yes truly, we have such a method; but we have no great reason to be proud of it: for nothing can be more awkward and ambiguous. The use of such a method of speech could only arise from our want of these three abbreviations, viz. the potential passive adjective, the official passive adjective, and the future tense adjective: for this expression—*Is to*, or *Is to be*—is all that we have to supply the place of each of those three.

The following passage of Boethius. lib. 1. Prosa 3.

“ Quod si nec Anaxagoræ fugam, nec Socratis venenum,
 “ nec Zenonis tormenta, quoniam sunt peregrina, novisti; at
 “ Canios, at Senecas, at Soranos, quorum nec p̄vetusta nec
 “ incelebris memoria est, scire potuisti. Quos nihil aliud in
 “ cladem detraxit, nisi quod *nostris moribus instituti, studiis im-*
 “ *proborum dissimilimi videbantur.* [i. e. “ Their talents were

“ of a *peculiar* kind and blended with a considerable alloy of
 “ *eccentricity*.”] Itaque nihil est quod admirere, si in hoc
 “ vitæ falso circumflantibus agitemur procellis, quibus hoc
 “ maxime propositum est pessimis displicere. Quorum quidem
 “ tametsi numerosus exercitus, SPERNENDUS tamen est; quo-
 “ niam nullo duce regitur, sed errore tantum temere ac passim
 “ lymphante raptatur.”

Is thus translated by Chaucer. fol. 222. p. 1. col. 1.

“ So if thou haste not knowen the exilynge of Anaxagoras,
 “ ne the empoysoning of Socrates, ne the turmentes of Zeno,
 “ for they weren straungers, yet mightest thou haue knowen
 “ the Senecas, the Canios, and the Soranos: of whiche folke
 “ the renome is neyther ouer olde ne unsolempne. The
 “ whiche men nothyng els ne brought to the deth, but only
 “ for they were enformed of my maners, and semeden most un-
 “ lyke to the studies of wicked folke. And for thy thou
 “ oughtest nat to wondren, though that I in the bitter see be
 “ driuen with tempestes blowing aboute. In the which thys
 “ is my moſte purpose, that is to sayne, to displeſen wicked
 “ men. Of whiche shrewes al be the hooſte neuer so great,
 “ *It is to dispise*; for it is not gouerned with no leader of
 “ reaſon, but it is rauyſhed onely by fletynge erreure folily
 “ and lightlye.”

The following from Virgil,

“ INFANDUM, regina, jubes renovare dolorem,”

Is thus translated by Douglas,

“ Thy

——— “Thy desir, lady, is
 “Renewing of *Untellybil* sorow, I wys.”

This was not the bishop's fault, but the penury of the language. *Untellybil* means—*What cannot be uttered*. But Virgil would not say *ineffabile*, when Æneas immediately proceeds to tell the tale; but he says *INFANDUM*—*That which ought not to be uttered*: which yet, to oblige the queen, he proceeds to tell.

Dryden has endeavoured to avoid the word which the language would not permit him to translate.

“Great queen, what you command me to relate,
 “Renews the *sad* remembrance of our fate.”

In the *Old Batchelor*, when Nol Bluffe had been kicked, he says, (Act 3. Sce. 9.)

* *Bluff*. By heav'n, 'tis not to be put up.

“*Sir Jo*. What, bully?

“*Bluff*. The affront.

“*Sir Jo*. No, agad, no more 'tis; for that's put up already.”

Is not to be put up, or, *Is not to be borne*, may equally mean either *Intolerabile*, or *Intolerandum*, or *Intoleraturum*: *That which cannot be borne*, or *That which ought not to be borne*, or *That which will not be borne hereafter*. Bluff meant either *Intolerabile* or *Intolerandum*; but Sir Joseph agrees with Bluff in the sense of *Intoleraturum*, because the kicking was not a matter *de futuro*, but already past.

F.

I see it. The jest is owing to the penury of our language, which gives room for the equivocation.

But if we are so scantily provided with words of this *official passive adjective*; we are still worse off respecting the *Future Tense adjective*: for I cannot recollect a single instance of it in English, except this solitary word *Future*.

H.

Yes, one more; *Venture* or *Adventure*. Which, though it appears as a substantive, means merely (any thing, something, aliquid) *Venturum*. I am not sure that *Judicature* and *Legislature* were not originally used in the language with propriety.

It is a reproach to the English and the French philosophers, that both their languages should still want these two most useful abbreviations. And it is the more reproachful, because the reason is obvious. We want them; because the French (whom we have copied) are without them: and the French have them not; because the Italians (whom the French copied) by ignorance and carelessness and by confounding their own terminations, had lost the benefit of these abbreviations. Surely either our arms are now long enough to reach across those languages and snatch them at once *immediately* from the Latin; or our sober ingenuity bold enough to form them for ourselves in our own language by a discreet and well weighed imitation. Can any thing be more lame and awkward than our—*About to be,*
and

and *About to come*, and *About to do*, &c.? Or our equivocal—*Is to be*, and *Is to come*, and *Is to do*, &c. for *Futurus*, *Venturus*, *Facturus*, &c.?

If custom and habit may, in some measure, have blinded us to the inadequacy of these expressions; we cannot avoid perceiving plainly their deformity, when we notice how our old translators first struggled to express this *Future* abbreviation, and to what shift they were driven.

“Generaciouns of eddris, who shewide to you to fle fro
“wraththe *to comynge*?”

Matt. cap. iii. (verse 7.)

“Art thou that art *to comynge*, ether abiden we an other?”

Matt. cap. xi. (verse 3.)

“And if yee wolen resceyue, he is Elie that is *to comynge*.”

Matt. xi. (verse 14.)

“This it was whom I seide, he that is *to comynge* aftir me, is
“maad bifore me.”

John. cap. i. (verse 15.)

“Ether the world, ether lyf, ether deeth, ether thingis pre-
“sent, ether thingis *to comynge*.”

1 Corinth. cap. iii. (verse 22.)

“Ihesu that delyueride us fro wraththe *to comynge*.”

1 Theffal. cap. 1. (verse 10.)

“ Agabus signyfiede by the fpirit, a greet hungir *to comynge*
 “ in al the rowndneffe of erthis.”

Dedis. cap. xi. (verfe 28.)

“ Crift Ihefu that *is to demynge* the quyke and deed.”

2 Timoth. cap. iv. (verfe 1.)

“ He ordeynide a day in whiche he *is to demynge* the world
 “ in equyte.”

Dedis. cap. xvii. (verfe 31.)

“ Bi feith he that is clepid Abraham, obeide for to go out
 “ in to a place which he *was to takynge* in to eritage.”

Ebrewis. cap. xi. (verfe 8.)

“ Forfothe whanne Eroude *was to bringynge* forth hym, in
 “ that nigt Petir was flepyng bitwixe tweyno knytis.”

Dedis. cap. xii. (verfe 6.)

“ Thei fallinge on the nek of Poul, kiffiden him, forewynge
 “ mooft in the word that he feide : for thei weren no more *to*
 “ *seyng* his face, and thei ledden him to the fhip.”

Dedis. cap. xx. (verfes 37, 38.)

“ Sotheli there the fhip *was to puttyng out* the charge.”

Dedis. cap. xxi. (verfe 3.)

“ Centurioun wente to the tribune and tolde to hym, feyng,
 “ what art thou *to doynge*? forfothe this man is a citefeyn
 “ romayn.”

Dedis. cap. xxii. (verfe 26.)

“ Anoon

“ Anoon thei that *weren to tormentinge* him, departeden away
“ from hym.”

Dedis. cap. xxii. (verse 29.)

“ Sum of the Iewis gaderiden hem, and maden a vow,
“ *seyng* hem nether *to etyng* nether *drinkyng*, til thei flowen
“ Poul.”

Dedis. cap. xxiii. (verse 12.)

“ I gesse me bleffid at thee, whanne I am *to defendyng* me
“ this day, moost thee *wytyng* alle thingis that ben at Iewis.”

Dedis. cap. xxvi. (verses 2, 3.)

“ Drede thou nothing of these whiche thou art *to suffryng*.
“ lo the deuel *is to sendyng* fume of you in to prisoun.”

Apocal. cap. ii. (verse 10.)

“ The dragon stode bfore the womman that *was to beringe*
“ child; that whanne she hadde born child, he shulde deuoure
“ hir sone.”

Apocal. cap. xii. (verse 4.)

The awkwardness of the above substitutions for the Future Participle (or *Future Tense Adjective*) will not, I believe, be disputed. I leave you to compare them with the more modern successive versions of the same passages, and I think you will find the latter equally inadequate.

Now in regard to all these which I have mentioned, and many other abbreviations which I have not yet mentioned; our modern English authors (not being aware of what the language had

had gained) have been much divided in their opinions ; whether we should praise or censure those who, by adopting a great number of foreign words and incorporating them into the old Anglosaxon language, have by degrees produced the modern English. Whilst some have called this *Enriching*, others have called it *Deforming* the original language of our ancestors : which these latter affirm to have been sufficiently adapted to composition to have expressed with equal advantage, propriety and precision, by words from its own source, all that we can now do by our foreign helps. But in their declamations (for they cannot be called arguments) on this subject, it is evident that, on both sides, they confined themselves to the consideration merely of *complex terms*, and never dreamed of the abbreviations in the *manner of signification* of words. Which latter has however been a much more abundant cause of borrowing foreign words than the former. And indeed it is true that almost all the *complex terms* (merely as such) which we have adopted from other languages, might be, and many of them were, better expressed in the Anglosaxon :—I mean, better for an Anglosaxon : because more intelligible to him, and more homogeneous with the rest of his language. Yet I am of opinion (but on different ground from any taken by the declaimers on either side) that those, who by thus borrowing have produced our present English speech, deserve from us, but in a very different degree, both thanks and censure. *Great* thanks, in that they have introduced into the English some most useful *abbreviations in manner of signification* ; which the Anglosaxon, as well as all the other Northern languages wanted : and *some* censure, in that they have done this incompletely, and in an improper manner. The fact certainly is, that our predecessors
did

did not themselves know what they were doing ; any more than their successors seem to have known hitherto the real importance and benefit of what has been done. And of this the Grammars and Philosophy both of antients and moderns are a sufficient proof. An oversight much to be deplored : for I am strongly persuaded (and I think I have good reason to be so) that had the Greek and Latin Grammarians known and explained the nature and intrinsic value of the riches of their own language, neither would their descendants have lost any of those advantages, nor would the languages of Europe have been at this day in the corrupt and deficient state in which we, more and less, find them. For those languages which have borrowed these abbreviations, would have avoided the partiality and patchwork, as well as the corruptions and improprieties with which they now abound ; and those living languages of Europe which still want these advantages wholly, would long ere this have intirely supplied their defects.

F.

It seems to me that you rather exaggerate the importance of these abbreviations. Can it be of such mighty consequence to gain a little time in communication ?

H.

Even that is important. But it rests not there. A short, close, and compact method of speech, answers the purpose of a map upon a reduced scale : it assists greatly the comprehension of our understanding : and, in general reasoning, frequently enables us, at one glance, to take in very numerous and distant important relations and conclusions, which would otherwise

U u u

totally

totally escape us. But this objection comes to me with an ill grace from you, who have expressed such frequent nausea and disgust at the any-lengthian Lord with his numerous strings, that excellent political swimmer; whose tedious reasons, you have often complained, are as—"two graines of wheat hid in
"two bushels of chaffe."

And here, if you please, we will conclude our discussion for the present.

F.

No. If you finish thus, you will leave me much unsatisfied; nor shall I think myself fairly treated by you.

You have told me that a *Verb* is (as every word also must be) a *Noun*; but you added, that it is also *something more*: and that the title of *Verb* was given to it, on account of that distinguishing *something more* than the mere nouns convey. You have then proceeded to the simple *Verb adjectived*, and to the different *adjectived Moods*, and to the different *adjectived Tenses* of the verb. But you have not all the while explained to me what you mean by the naked simple *Verb unadjectived*. Nor have you uttered a single syllable concerning that *something* which the naked verb unattended by *Mood*, *Tense*, *Number*, *Person*, and *Gender*, (which last also some languages add to it) signifies *More* or *Besides* the mere *Noun*.

What is the *Verb*? What is that peculiar differential circumstance which, added to the definition of a *Noun*, constitutes the *Verb*?

Is

Is the Verb, 1. "Dictio variabilis, quæ significat actionem
" aut passionem."

Or, 2. "Dictio variabilis per modos."

Or, 3. "Quod adsignificat tempus sine casu."

Or, 4. "Quod agere, pati, vel esse, significat."

Or, 5. "Nota rei sub tempore."

Or, 6. "Pars orationis præcipua sine casu."

Or, 7. "An Assertion."

Or, 8. "Nihil significans, et quasi nexus et copula, ut verba
" alia quasi animaret."

Or, 9. "Un mot declinable indeterminatif."

Or, 10. "Un mot qui presente à l'esprit un être indeter-
" miné, designé seulement par l'idée generale de l'existence
" sous une relation à une modification."

Or, 11. ———

H.

A truce, a truce.—I know you are not serious in laying this trash before me: for you could never yet for a moment bear a negative or a *quasi* in a definition. I perceive whither you would lead me; but I am not in the humour at present to discuss with you the meaning of Mr. Harris's—"Whatever a *thing* may *Be*, it must first of necessity *Be*, before it can possibly *Be* any *thing* ELSE." With which precious jargon he com-

mences his account of the *Verb*. No, No. We will leave off here for the present. It is true that my evening is now fully come, and the night fast approaching; yet, if we shall have a tolerably lengthened twilight, we may still perhaps find time enough for a farther conversation on this subject: And finally, (if the times will bear it) to apply this system of Language to all the different systems of Metaphysical (i. e. verbal) Imposition.

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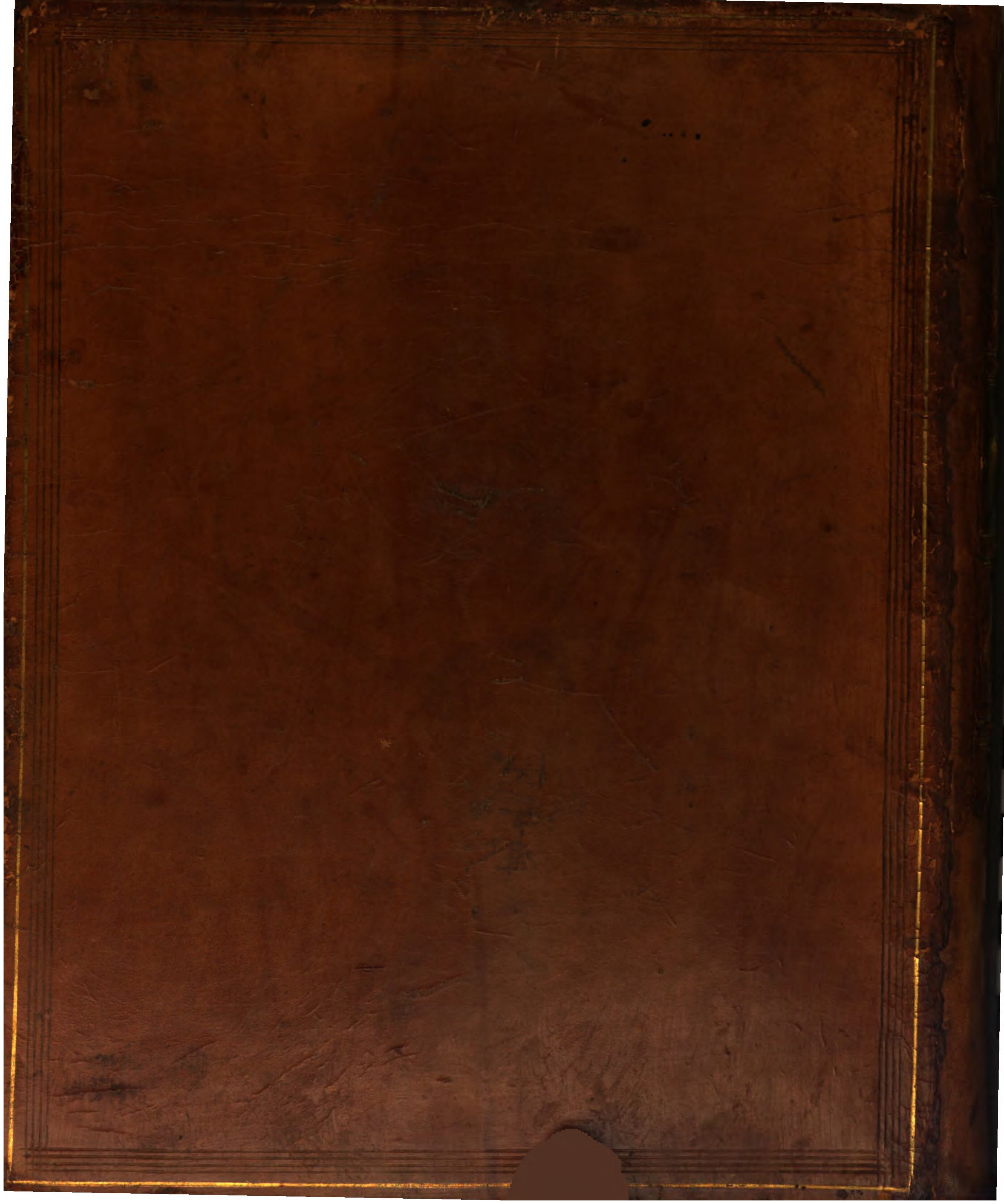
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